

**CLINICAL PASTORAL EDUCATION IN JAVA:  
THEOLOGICAL AND CULTURAL CONSIDERATIONS**

**A Professional Project  
Presented to  
the Faculty of the  
School of Theology at Claremont**

**In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry**

**by  
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*This professional project, completed by*

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*has been presented to and accepted by the Faculty  
of the School of Theology at Claremont in partial  
fulfillment of the requirements for the degree of*

**DOCTOR OF MINISTRY**

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## ABSTRACT

### Clinical Pastoral Education in Java: Theological and Cultural Considerations Mesach Krisetya

Clinical Pastoral Education (CPE) in the U.S.A. developed as a reaction against traditional theological education. Anton T. Boisen, one of the three CPE fathers (William S. Keller, and Richard C. Cabot), once stated that he did not bring anything new to theological education except perhaps a new method or approach of learning theology. Text and textbook are not the only places where students can learn theology. Living human documents abound for this purpose.

Chapter 2 of this project attempts to identify some theological and cultural factors which influenced the initial development of CPE in the U.S.A. It was a socio-cultural movement at the beginning which later became a theological one when Protestant Liberalism also entered into the Religion and Health movement.

In Chapter 3, the initial impetus for the Program Pendidikan Konseling Pastoral (P2KP) in Java is described as a reaction against traditional pastoral care and counseling in the church and in hospitals. An attempt to introduce a new method of pastoral care and counseling, which is of

Western origin, was made. In Java P2KP was more of an educational movement rather than a cultural or theological one. However, as it grew and developed into a better program, some theological and cultural questions were raised pertaining to the identity of P2KP.

On the basis of involvement in two quarters of CPE training in Vellore, India, two years of experiences in developing P2KP in Java and three quarters of CPE training in the U.S.A., the writer concludes that the CPE program is a training experience crucial for pastoral ministry but whose form and content must be responsive to and incorporate the cultural context in order to be effective.

Therefore, Chapter 4 of this project is devoted to integrating the findings of Chapters 2 and 3 and proposing a viable program of P2KP in Java which would directly reflect and incorporate the cultural and theological context.

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TO THE MEMORY OF MY  
FATHER (1908-1988).  
BECAUSE OF HIM, I AM  
WHAT I AM.

## CHAPTER 1

### Introduction

#### Scope of the Project

The purpose of this project is to identify and explore some important cultural and theological aspects which influenced the development of Clinical Pastoral Education (CPE) in the United States.<sup>1</sup> This will be done by examining the religio-cultural milieu at the time of CPE's pioneers. Special attention will be given to CPE fathers, i.e., William S. Keller, M.D., Richard C. Cabot, M.D. and Anton T. Boisen, each of whom have contributed to the initial formation of CPE. This information will provide a better understanding of their original intention in having the CPE organized.

The project is also to identify and explore some cultural and theological aspects which influenced the initial formation of Program Pendidikan Konseling Pastoral (P2KP) or Pastoral Counseling Education Program, in Java.<sup>2</sup> This will be done by focusing on some of the important religious aspects of Javanese indigenous religion

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<sup>1</sup> Hereafter referred to as CPE.

<sup>2</sup> Hereafter referred to as P2KP.

(mysticism) which have some bearing with the people's attitudes towards life. Information concerning the initial formation of P2KP in Java will also be discussed.

Based on both data, an attempt will be made to compare and contrast the theological and cultural aspects of both data and a proposed program of P2KP in Java which will take cultural and theological aspects into consideration.

It is not within the scope of this project to elaborate on the details of American history, but rather to describe briefly some of the important aspects of Protestantism in the lives of the three CPE fathers.

It is not within the scope of this project to explore the problems of separation, unification and the later development of CPE. However, the standards for Basic CPE and its objectives as outlined in 1987 will be discussed so as to provide material for comparison.

It is beyond the scope of this project to trace the origin of Javanese civilization and history, although some relevant information with regard to the history and culture of Java might be mentioned.

#### Importance of the Project

The project is important in connection with the ministry of the church. It has been assumed that pastors are able to do pastoral care with their parishioners. The fact is that the assumption is not entirely valid, because many seminaries/ theological schools in Indonesia consider pastoral care lightly in their curriculums. The evangelical

or fundamentalist seminaries place their emphasis more on preparing students to be evangelists or preachers, whereas the liberal ones intend to produce theologians or thinkers and administrators. Consequently, many pastors/parish ministers are available, but many of them are not really equipped to enter into the ministry of pastoral care.

Even though some seminaries have given students good, solid material on pastoral care, the complaints registered by many seminary students indicated that they were unable to implement the theory in the actual individual therapeutic encounter. So, this project's importance is to introduce the program of supervised experience (CPE) in the seminary curriculum and hope that such a program will be adopted by seminaries in Indonesia as part of their theological curriculum.

The project is also important in calling attention to the role of culture in pastoral care. In the developing countries, there is a tendency to take their own cultural heritage for granted. This project is an attempt to help people who are involved in pastoral care and church ministry to realize that culture and religious tradition are important, and they need to be taken seriously when applying the benefits of this cross-cultural approach to pastoral care.

Since no previous study has been done on the subject of CPE in Java, this project will provide important basic information concerning the program of CPE in Javanese

(Indonesian) culture. This is an essential first step for understanding the situation and also the program proposed so that intensive and more effective work can be done.

#### Method of Study

This study assumes that Christian ministry, everywhere, cannot be discussed in a vacuum--it always has a context. The context of Christian ministry is always the church and its relation with the wider society where it is a part.<sup>3</sup> This indicates that effective Christian ministry should consider the cultural context of the church. Many studies have been done showing that there is a strong relationship between culture and religion. Whitehead and Whitehead have found that religion and culture cannot be separated from one another.<sup>4</sup> Paul Tillich asserted that the relationship between religion and culture is that of form and content. Culture is the form and religion is the content.<sup>5</sup>

Based on the works of Weber, Durkheim, Parsons, Geertz, and Mulder, Eka Darmaputera has developed a theoretical framework in order to understand a particular society,

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<sup>3</sup> Don S. Browning, The Moral Context of Pastoral Care (Philadelphia: Westminster, 1976), 18.

<sup>4</sup> James D. Whitehead and Evelyn Eaton Whitehead, Method in Ministry: Theological Reflection and Christian Ministry (Minneapolis: Seabury, 1980), 69.

<sup>5</sup> Paul Tillich, Theology of Culture, ed. Robert C. Kimball, (London: Oxford Univ. Press, 1959), 42.

especially the non-Western ones.<sup>6</sup> The approach is Clifford Geertz's "cultural analysis," and it is an attempt to understand people's culture exposing their normalness without reducing their distinctiveness.<sup>7</sup> Cultural analysis studies the values, conceptions and ideas with which people under inquiry function in their daily lives.<sup>8</sup> Browning believes that the controlling values and value symbols seem to be the religious dimension of a culture that shape the identity of a community and organize their everyday activities, decisions and procedures.<sup>9</sup> Culture provides cohesion and commonality to a people, group or society, and this cohesive element has a religious quality.<sup>10</sup> Therefore cultural analysis is adopted in this study because it acknowledges the relationship between culture and religion.

Developing countries usually are either "Model One" or "Model Two" types of societies, as described by Elizabeth

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<sup>6</sup> Eka Darmaputera, Pancasila and the Search for Identity and Modernity in Indonesian Society: A Cultural and Ethical Analysis, Ph.D. Diss., Boston College, 1982 (Ann Arbor: UMI, 1982), p. 1-15.

<sup>7</sup> Clifford Geertz, The Interpretation of Cultures (New York: Basic, 1973), 14.

<sup>8</sup> Darmaputera, p. 6.

<sup>9</sup> Browning, 71.

<sup>10</sup> Philip E. Hammond in Robert N. Bellah and Philip E. Hammond, Varieties of Civil Religion (San Francisco: Harper & Row, 1980), 139.

Nottingham.<sup>11</sup> In these types of societies, the difference between religion, customs, cultures, values, politics, economics and family are usually not easily recognized, because they overlap. Although religious and secular spheres in the "Model Two" type of society are becoming more distinct from one another, they still continue to overlap at certain points.<sup>12</sup> Indonesia during the last century and America at the latter half of the nineteenth and early twentieth centuries demonstrated the "Model Two" type of society. This project will utilize this theory to understand the cultures of both Java and America.

The basic tool used for collecting the primary data for this project was library research. The theology library of the School of Theology at Claremont provided a great deal of materials related to the subject studied. However, due to the limited time the author had in Claremont, he was not able to go through all the materials he needed. This problem was solved through the interlibrary loan program at Bethel College Library in Newton, Kansas while he stayed in Newton for CPE training. Some friends who have been missionaries in Indonesia allowed him to borrow their books dealing with Indonesian culture. Special attention was also given to books which deal with the history of ministry and

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<sup>11</sup> Elizabeth Nottingham, Religion: A Sociological View (New York: Random House, 1971), 33-35.

<sup>12</sup> Ibid., 37.



particularly the history of CPE in the U.S.A.

The experience of initiating the P2KP program in Java at Satya Wacana Christian University was very useful in helping the author complete this project. Among other things, it gave him sensitivity to the need of considering the role of culture in the field of pastoral care and counseling. The experience was used as a means of comparison with that of CPE in the U.S.A. This experience was also useful in gathering practical data in the form of illustrative material.

The other tool of data collection was actual participation in a CPE program at Prairie View, Inc., in Kansas from September 1987 through May 1988. This effort was undertaken with several purposes:

1. To meet one of the requirements of the Doctor of Ministry in the field of Pastoral Care and Counseling;
2. To understand the quality of a CPE program in a Mennonite institution;
3. To understand cultural and theological consequences;
4. To attempt to arrive at new insights as to how culture has some bearing on the field of Pastoral Care and Counseling; and
5. To gather practical data in the form of illustrative material.

### Definition of Major Terms

Clinical Pastoral Education: CPE is "a method of developing personal, professional growth in ministry."<sup>13</sup> It is a

supervised experience which provides theological students and clergies with opportunities for intensive clinical study of problems in the field of interpersonal relationships. It seeks to make clear to the student, in understanding and practice, the resources, methods and meanings of the Christian religion as they are expressed through Pastoral Care.<sup>14</sup>

Culture: Don S. Browning's definition of culture seems to have components which directly influence theology and ministry. It is "a set of symbols, stories (myths), and norms for conduct that orient a society or group cognitively, affectively, and behaviorally to the world in which it lives."<sup>15</sup>

The term fundamentalism (conservatism) and liberalism have been widely used in several different social contexts, i.e., politics, economics and religion. Consequently, the original meanings were misleading when they were used in the context of religion. For the purpose of this project, the

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<sup>13</sup> David Lyall, "Clinical Pastoral Education", A Dictionary of Pastoral Care, ed. Alastair V. Campbell (New York: Crossroad, 1987), 36.

<sup>14</sup> Ernest E. Bruder, Ministering to Deeply Troubled People (Philadelphia: Fortress Press, 1964), 125.

<sup>15</sup> Browning, 73.

terms are used in the context of a theological battle between the rural faith group (Fundamentalists) and the urban faith group (Liberalists) during the second half of the nineteenth and early twentieth century Christianity in the U.S.A.

Fundamentalism (conservatism) was represented by a group of Christians who pessimistically believed that human nature was innately bad and urgently needed salvation. From their perspective, salvation was merely concerned with spiritual realities and could be achieved partly through individual conversion. Its complete fulfillment would be realized in the future life. Usually fundamentalists were characterized by their rejection of the results of modern scientific investigation.<sup>16</sup>

Liberalism, on the other hand, represents a group of Christians who believed salvation had to be in line with modern thought. They believed that human nature is innately good, and so salvation is obtained through social reformation and physical improvement rather than individual spiritual conversion. Liberalism is characterized by its "open-minded attitude toward the conclusions of modern science."<sup>17</sup>

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<sup>16</sup> Anton T. Boisen, Exploring of the Inner World: A Study of Mental Disorder and Religious Experience (1936; reprint, Philadelphia: Univ. of Pennsylvania Press, 1971), 85.

<sup>17</sup> Ibid., 87.

Kenneth Cauthen differentiated Liberalism into two categories:

1. Evangelical Liberalism "represented the attempt of Christian groups who were convinced of the truth of historic Christianity to adjust this ancient faith to the modern era."<sup>18</sup>

2. Modernistic Liberalism

represented the attempt of Christian groups who were thoroughly immersed in contemporary culture to reinterpret what they felt to be of permanent truth and value in the Christian tradition in terms of the methods and categories of early twentieth century science and philosophy.<sup>19</sup>

#### Thesis

On the basis of two years of experience with the P2KP program in Java plus two quarters of CPE training in India, three quarters of CPE training in the U.S.A., and readings of related literature, the following thesis is formulated: Clinical Pastoral Education in the U.S. or Program Pendidikan Konseling Pastoral in Java, is a training experience crucial for pastoral ministry, but its form and content must directly reflect and incorporate the cultural context in order to be effective.

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<sup>18</sup> Kenneth Cauthen, The Impact of American Religious Liberalism (New York: Harper & Row, 1962), 29.

<sup>19</sup> Ibid., 30.

### General Background Information

The following paragraphs intend to discuss the background of Javanese indigenous religion (mysticism) with the goal of providing reasons why it is chosen as the background of religio-cultural milieu in Java, instead of Christianity.

In the developing countries, people tend to depreciate their own cultural heritage and values and begin instead to absorb other cultural influences, especially those of the West, which are usually seen as culturally superior. Derald Sue has described this symptom as marginal man, "to indicate a person who finds himself/herself living on the margins of two cultures and not fully accommodated to either."<sup>20</sup>

However, rather than depreciating their cultural heritage, in 1950 there was a mystical revival in Indonesia, particularly in Java, which is the fifth largest island of the 13,000-island Indonesian country. However, sixty percent of the total population of 170 million people live in Java.

Before the expansion of the universal religions into Java, i.e., Hinduism, Buddhism, Islam and Christianity, the Javanese culture was dominated by mystical elements. In order to understand Javanese culture, one has to go back to the indigenous religion of Javanese mysticism. Because the

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<sup>20</sup> Derald W. Sue, Counseling the Culturally Different: Theory and Practice (New York: Wiley, 1981), 83.

universal religions are newcomers to Java, they have no roots in Javanese soil. The revival, interestingly enough, happened right after the time when the colonial government was terminated. "This mystical revival, which basically touched almost all social strata, seems to be an echo, or a response to the outward political freedom."<sup>21</sup>

How this mysticism was so embedded in the life of the people can be seen through their daily activities and their fondness of them. When the third Congress of Indonesian Mystics was held in Jakarta in 1958, even the late President Sukarno was willing to be one of the speakers, and his topic was "The Activities of 'Black' and 'White' Magic."<sup>22</sup>

After having been oppressed by the Dutch Colonial government for 350 years, it came as a surprise to discover that the indigenous principles, values and culture were still very much alive. This was due to the fact that the Western culture was not able to penetrate the indigenous one. "When they propagated Christian faith to the Indonesians, particularly in Java, the Western missionaries had to adapt to the local culture, otherwise they would fail."<sup>23</sup> Pieter Jansz, a missionary from Holland who worked

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<sup>21</sup> S. De Jong, Salah Satu Sikap Hidup Orang Jawa [One of the life attitudes of the Javanese] (Yogyakarta: Penerbitan Yayasan Kanisius, 1976), 15.

<sup>22</sup> Louis Fischer, The Story of Indonesia (New York: Harper & Bros., 1959), 204.

<sup>23</sup> Darmaputera, p. 108.

among Mennonites in the northern part of Java, had to work for thirty-nine years (1815-1854) in order to baptize five people.<sup>24</sup> This reserved response was due to the fact that this area was known not only as a strong Moslem area, but the Western culture remained aloof from the local culture.

According to official data, there are about 300 groups of Javanese mysticism in Central Java alone. For the purpose of this study, only one is selected, namely a group/stream called pangestu.

Compared with the other groups, pangestu has a lot of advantages. It has much written material and many followers. Furthermore, the background of pangestu is purely Javanese culture. Pangestu is also a 20th Century movement, because it has strong ties and contributed significantly to the struggle and movement for independence. Pangestu is an abbreviation of the following three words: paguyuban means association (club); ngesti means search and tunggal means unity--association for those who search for unity.<sup>25</sup>

Since its independence, Indonesia has struggled to decide on the question as to whether indigenous religion (mysticism) should be included along with the five universal religions of the country: Islam, Protestantism, Catholicism, Hinduism and Buddhism. Naturally, due to several unmet requirements to be a religion, e.g., sacred

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<sup>24</sup> Mesach Krisetya, "A Study of Interpersonal Relationships in Christian Homes in the Semi-Urban Gereja Kristen Muria Indonesia and Its Implication for a Ministry of Marriage and Family Counseling," (M.Th. thesis, United Theological College, Bangalore 1981), p. 12.

<sup>25</sup> De Jong, 16.

Book, Shrine, Holy Land, etc., the indigenous religion was not accepted as an official religion. However, it is recognized as a stream of thought or a belief system (Aliran Kepercayaan). Consequently, its development and activity are under the supervision of the office of the Minister of Education and Culture instead of the office of Minister of Religious Affairs. In other words, the indigenous religion is no longer a religion, but a belief system or stream of belief, a world view--a culture.



## CHAPTER 2

## CPE in the U.S.A.: Theological and Cultural Considerations

Religio-Cultural Milieu

Among the reasons why European people migrated to America was the desire for religious freedom. During the Protestant Reformation people who practiced beliefs other than those tolerated by the nation were suppressed, expelled or even persecuted. The early settlers from England, for example, were "refugees from persecution."<sup>1</sup> They travelled a long way to America, with only one purpose--to get away from persecution and to find a place where freedom of religion was either allowed or promoted. They found America to be a place where the early settlers had been enjoying freedom of religion.

The First Amendment to the United States Constitution states that "Congress shall make no law respecting an establishment of religion."<sup>2</sup> As early as 1776 the idea of a separation of Church and State came into the picture. Every individual was allowed to practice his/her religion in

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<sup>1</sup> Robert N. Bellah, et al., Habits of the Heart: Individualism and Commitment in American Life (New York: Harper and Row, 1986), 220.

<sup>2</sup> Bellah and Hammond, 7.

his/her own way. Each individual had the right to interpret the Bible for oneself.<sup>3</sup> The obvious result of the so-called religious freedom in America was that Christianity was fragmented and diversified into many independent groups, which was later called denominationalism, and it had no obvious connection with the organized European church in the Old World.<sup>4</sup> According to Sidney Mead:

Although bearing enough family resemblance to their Old World progenitors to be recognized as of direct descent, yet all had been changed by the subtle magic of the new land and were different from any previous churches in Christendom.<sup>5</sup>

The outcome of denominational churches and the craving for religious freedom was that religion in America became a very personal matter, where each individual had the right to worship any God he/she wanted or even not to worship at all.<sup>6</sup> A person could even believe that religion was merely ideology--there is God, but God can be reason alone. The challenge of the frontier life, the vast land to be

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<sup>3</sup> Anton T. Boisen, Religion in Crisis and Custom: A Sociological and Psychological Study (1945; reprint, New York: Harper & Bros., 1955), 200.

<sup>4</sup> Sidney E. Mead, "The Rise of the Evangelical Conception of the Ministry in America (1607-1850)," The Ministry in Historical Perspectives, eds. H. Richard Niebuhr and Daniel D. Williams (1956; reprint, San Francisco: Harper & Row, 1983), 207.

<sup>5</sup> Ibid., 208.

<sup>6</sup> Bellah & Hammond, 8.

explored, forced persons to develop individual self-consciousness, personal liberties and rights.<sup>7</sup> These attitudes, apparently, were responsible for considerable variation in the religion of American citizens. The spirit of individualism encouraged people to think and to work for themselves. Consequently, the individualistic culture promoted the development of democracy and politics, as well as the development of science, and industry.

However, the rapid changes that were caused by increased industrialization, urbanization and immigration in American history created many social problems. A society that had been rural since its beginning was entering a new era--a period of urban growth. For many people, especially the middle and upper-class people, this development was profoundly disturbing.

From the mid-nineteenth century until recently Protestant denominationalism was seen by many people as a national religion, partly because of its response to the needs of the people. Especially in times of great calamity or other national problems, the church automatically identified itself with the nation by giving its hands to help.<sup>8</sup> It was interesting to note that the first response

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<sup>7</sup> H. Richard Niebuhr, The Social Sources of Denominationalism (1929; reprint, New Haven: Shoe String, 1954), 80.

<sup>8</sup> Robert S. Michaelsen, "The Protestant Ministry in America: 1850-1950" in Niebuhr and Williams eds., 253.

to the development of the urban moral challenge was that of American Evangelicalism.<sup>9</sup> Although the Evangelical groups were not fully successful in dealing with the problem of urbanization, it was clear that individual conversion was still the dominant interest of their religion.

The American Evangelical's response to the problem of urbanization was an aggressive one, which was expressed in revivalism.<sup>10</sup> Basically, the message of the revivalists was a condemning one--a call to repentance and personal conversion. Predictably, salvation was seen as an individual responsibility.

While the effectiveness of traditional evangelical church based approaches was questionable, many men and women from the middle and upper class in the urban area committed themselves to charity work voluntarily. Although this was different from the "preaching and literature" approach to urban ministry, the work was supported primarily by upper and middle-class evangelical churches, which still carried the old message that urban poverty was mainly the result of the individual failings of the poor themselves.<sup>11</sup> The goal of this type of Christian charity work was to eradicate the

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<sup>9</sup> Paul Boyer, Urban Masses and Moral Order in America: 1820-1920 (Cambridge: Harvard Univ. Press, 1978), 3.

<sup>10</sup> Ibid., 7.

<sup>11</sup> Ibid., 146.

"immoral taint" which had been embedded in the life of all slum-dwellers.<sup>12</sup>

Basically, this was the conception of the upper and middle-class Christians concerning sin and salvation. They saw human nature as innately good. Sin for them was individual misbehavior, bad habits and evil desires. Consequently, salvation was a process within the individual, and it could be achieved by changing the bad moral behavior through commitment and education.<sup>13</sup>

While some urban moral reformers still worked through the church, many other Christians worked through secular organizations, which had quite a different approach than did the church. Rather than trying to change the character of the cities, they usually accepted the cities as they were, relying on professional expertise and technical skill rather than moral superiority.<sup>14</sup> Contrary to the traditional church-based approaches, these secular organizations believed that the immorality and problem of the city-dwellers, especially the slum-dwellers, were due to a very bad environment. Therefore, Christian liberals emphasized social transformation more than did fundamentalists. As their work showed considerable success, they won much attention for the Liberal Christian cause. When the Liberal

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<sup>12</sup> Ibid., 147.

<sup>13</sup> Niebuhr, Social Sources of Denominationalism, 84-86.

<sup>14</sup> Ibid., 278.

groups tried to relate and apply the Christian ethic of love to modern industrial society, the social Gospel started to gain its prestige.<sup>15</sup> Emphasizing social and environmental factors, "the social Gospel movement had the tendency to blame wrongdoing and other problems in life on society and environment rather than on an individual's responsibility."<sup>16</sup>

Along with the development of urbanization, industrialization and individualism, science was more and more gaining its acceptance among educated people, particularly in the universities and among the middle-class --an acceptance which influenced their concept and understanding of God. They perceived God as active creator and stern judge rather than redeeming God and Savior.<sup>17</sup> Usually the middle-class people were mercantile, white collar and educated. They believed in hard work, active pragmatics, reasoning and personal responsibility. Therefore their idea of sin and salvation was influenced by a dynamic conception of life and by their sense of the individuals' worth and responsibility.<sup>18</sup>

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<sup>15</sup> Allison Stokes, Ministry After Freud (New York: Pilgrim Press, 1985), 13-14.

<sup>16</sup> Walter Rauschenbusch, A Theology for the Social Gospel (New York: Macmillan, 1917), 32-33.

<sup>17</sup> Niebuhr, Social Sources of Denominationalism, 84.

<sup>18</sup> Ibid., 85.

The conflict between the faith of the fundamentalists and the liberals usually was sociological, cultural, and methodological. But as the conflict continued, it turned into theological battles. The fundamentalists usually were pessimistic about human nature and believed that future salvation could be achieved only through repentance and conversion.<sup>19</sup> In contrast, the liberals, who were very optimistic about people, believed that human beings were the children of God and were called to establish the Kingdom of God in this world itself. Salvation for them was healing; social reformation took place here on this earth. They embraced the contribution of new sciences.<sup>20</sup>

The liberal groups usually believed that scientific methods could help solve the problems of the world. With the rise of science and technology, many people questioned the relevance of religion. The authority of the Bible, the mystical aspect of religion and the superstitious characteristics of traditional Christian belief were also under inquiry.<sup>21</sup> The liberals' emphasis on reason was more important than anything else. While the fundamentalists perceived life and the world from faith perspectives, the

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<sup>19</sup> Ibid., 184.

<sup>20</sup> Boisen, Religion in Crisis, 174.

<sup>21</sup> Hugh Wiedman Sanborn, "An Analysis of Boisen's, Hiltner's, and Clinebell's Models of the Nature and Relation of Mental Health and Salvation, with a Constructive Attempt to Embody Emerging Directives" (Ph.D. diss., Univ. of Iowa, 1975), p. 17.

liberals saw them from the standpoint of science and reason. The gap between those two groups widened and remained unreconciled.

Early twentieth century America was marked by an increasing interest in the problem of health. A lot of organizations and individuals, Christian and secular, gave their attention to figuring out how to provide the conditions that promoted physical and mental health in the society.

In an atmosphere where individualism was part of the culture, different approaches to mental health were utilized. Some still believed that the environment was the culprit of an unhealthy life, whereas others were convinced that mental illness was due to organic problems. The myth about mental illness was still very strong. Mentally ill persons were seen as "animals" rather than human beings. That is why the area of mental illness attracted very little interest. Not many people wanted to work in mental institutions.

Later developments revealed that theological education and the behavioral sciences were getting much closer to each other. At one point the liberals supported the study of religion by behavioral science. However, the result of this inter-disciplinary approach was that many questions related to the nature of religion were not treated properly.<sup>22</sup> And

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<sup>22</sup> Ibid., p. 18.



this might be a further reason why Anton T. Boisen was eager to have a CPE program, where he might be able to prove that theology still deserved a place among the sciences.<sup>23</sup>

#### Initial Development of CPE

The rise of CPE in the United States found its context in the 1920s, a time when science was on top of everything.<sup>24</sup> Science was so powerful in the minds of the people that they believed it had the answers to all of life's questions. On the other hand, science was perceived to be a big threat to the fundamentalists, an example of how "the world was falling into serious difficulties by seeking to develop without regard to church regulations."<sup>25</sup>

This social revolution evidently affected the educational system of the country. The idea of emphasizing professional education was strong and the basis was the experimentalism of William James and John Dewey.<sup>26</sup> It was pragmatic, empirical and scientific by character.

At the same time, the effectiveness of the clergy's work was challenged. Working in pastoral ministry based on the authority of ancient tradition alone was not

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<sup>23</sup> Boisen, Exploration, 182.

<sup>24</sup> Edward E. Thornton, Professional Education for Ministry: A History of Clinical Pastoral Education (Nashville: Abingdon, 1970), 24-39.

<sup>25</sup> Avery Dulles, Models of the Church (New York: Doubleday/Image, 1978), 96.

<sup>26</sup> Boisen, Exploration, 182-183.

sufficient.<sup>27</sup> The church was challenged to reconsider its method for Christian ministry. It had to admit that for a long time the church had been aloof, seeing the world as an object, rather than the field where God is working to prepare for a divine-human encounter in the midst of human crisis. For centuries, the church felt that the world was dependent upon the church. It is true that once theology was known as the queen of sciences, but now the world had become increasingly active independent of the church.<sup>28</sup> Before the Enlightenment the church assumed that it had all the answers to any problem in life. Moreover, the church was in control even of higher education. But during the Enlightenment period various sciences and disciplines had even flourished without church control. Because of this they no longer felt it was necessary to pay attention to the church regulations.<sup>29</sup>

Being aware of the duty of carrying on Christ's mission in the world, the church was challenged to serve the world rather than manipulating it. To accomplish this, the church had to change its attitude. Previously, the church had relied on the church's leaders and seminaries for training. Consequently, when the CPE movement in the U.S. started, it was an expression of attack against the seminary educational

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<sup>27</sup> Thornton, 24.

<sup>28</sup> Dulles, 95.

<sup>29</sup> Ibid.

system.<sup>30</sup> The CPE movement was trying to prove to the seminaries that learning theology is not limited to the classrooms and textbooks, but that there is another way of learning theology through "living human documents."

Every movement, whether it is religious or social, always starts with person(s). This chapter is an attempt to recognize those persons, known as the fathers of CPE, who initiated the formation of CPE in the U.S. From them, this study expects to gain an understanding of the original intention which motivated the formation of CPE.

William S. Keller, M.D.

As early as 1923, William S. Keller, an Episcopalian physician had a vision that Christian ministry in the modern community should learn from social work, medicine and community organization professionally.<sup>31</sup> He began his clinical training of theological students in Cincinnati, Ohio--the Bexley Hall Plan in the Summer of 1923. His program was the first clinical program as an integral part of theological education.<sup>32</sup>

Basically, Keller's main concern about providing clinical training for theological students was to challenge

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<sup>30</sup> Thornton, 24.

<sup>31</sup> Joseph F. Fletcher, "The Development of the Clinical Training Movement Through the Graduate School of Applied Religion," Clinical Pastoral Training, ed. Seward Hiltner (New York: Federal Council of the Churches of Christ in America, 1945), 1.

<sup>32</sup> Thornton, 41.

the curriculum and program of traditional theological education. He observed that theological education confined students to textbooks while overlooking the need to associate with and understand the problems of society.

When Keller started his clinical training for seminary students, he wanted to train them so that they would be equipped "to make the world better through the establishment of right relationships with God, with fellow human beings, and with the material world in which we live."<sup>33</sup> Keller's deep concern for social justice and reformation made him believe that the ethical and spiritual values were best realized in the social order, and that it is impossible for organized religion to realize ethical and spiritual values out of social context.<sup>34</sup>

With this assumption, he was convinced that the next step the church/seminary should take was to train pastors through direct contact with social problems in society so that the training would enable the pastors to deal with the social problems of modern urban life effectively.<sup>35</sup> The goal of this training was to show that theology was used not only behind the pulpit and in ceremonial activity, but also in dealing with social problems of contemporary urban life.

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<sup>33</sup> Robert C. Powell, CPE: Fifty Years of Learning Through Supervised Encounter with Living Human Documents (New York: Assoc. for Clinical Pastoral Ed., 1975), 6.

<sup>34</sup> Ibid., 5.

<sup>35</sup> Ibid.

It took quite a while until the program was really connected with theological education, because Keller's clinical program was geared mainly to sociological concerns rather than theological ones. Furthermore, the objective of the program was clear. Keller wanted theological students who were trained as social case workers to become "social engineers."<sup>36</sup> As any other middle-class Christian in the urban area, he believed in practical rationalism.

Keller's supervised casework was meant to direct the students toward firsthand, living source materials--the men and women actually in trouble--rather than toward secondhand statements in the textbooks. Also it was designed to encourage students to observe the interaction of social and spiritual variables, and perhaps thus to discover for themselves some of the basis of ethical reasoning.<sup>37</sup>

When Joseph F. Fletcher became dean of Keller's summer school in social service in 1936, the program was identified as the Graduate School of Applied Religion.<sup>38</sup> Because the program was liberal, Fletcher had a lot of difficulty in convincing the fundamentalist church that basically the goal of the program was to integrate spiritual and scientific truth.<sup>39</sup> Keller's program was also criticized for having inadequate supervision, especially of the theological

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<sup>36</sup> Thornton, 41.

<sup>37</sup> Powell, CPE: Fifty Years, 6.

<sup>38</sup> Ibid., 15.

<sup>39</sup> Ibid.

dimensions. The church believed that the main task of clinical educators was not to equip students to become social engineers, but rather to become effective pastors.<sup>40</sup>

Even though the role of religion in Keller's clinical program was not explicit enough, the Bexley Hall Plan represented the first clinical training effort which originated by and in the traditional theological education.<sup>41</sup>

Richard Clarke Cabot, M.D.

The second person to be known as the founding father of CPE was Richard C. Cabot. He was born on May 21, 1868 in Brookline, Massachusetts, three years after the Civil War was over.<sup>42</sup> The time was characterized by citizens seeking to consolidate the separation and schism created between North and South, East and West. This was also the time when the spirit of optimism was gaining momentum.

Richard Cabot was known both as a man of strong will and as a person with a deep sense of humility.<sup>43</sup> In his earlier years he believed social workers to be "the best, the wisest, the most spiritual...more religious...than the

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<sup>40</sup> Thornton, 45.

<sup>41</sup> Ibid., 31.

<sup>42</sup> Ibid., 46.

<sup>43</sup> Henri J.M. Nouwen, "Boisen and the Case Method," Chicago Theological Seminary Register 67, no. 1 (Winter 1977): 13.

clergy."<sup>44</sup> Later, his humility surfaced when he admitted that he was wrong. He was also a man with a strong sense of social responsibility. This prompted him to introduce social workers into Massachusetts General Hospital in 1905.<sup>45</sup>

The idea of clinical training for theological students came to him first when he considered that the physician is not the only one who can help his patients.<sup>46</sup> Secondly, when he observed students at the Episcopal Seminary, he was wondering whether those seminary students had the right sense of call to ministry. Were they called only to preach or were they also aware that they also had the responsibility to minister to those who were in trouble of mind, body and spirit?<sup>47</sup> If the call was the latter, were they equipped to carry on that call? Thirdly, Cabot's observations developed into a challenge of the traditional theological education.

As one of the CPE fathers, Cabot's important contribution to the development of clinical training for theological students was his method of supervision. The main goal of supervision was to make students aware of their

<sup>44</sup> Richard C. Cabot, Psychotherapy and Its Relation to Religion (New York: Moffat, Yard, 1908), 50.

<sup>45</sup> Thornton, 46.

<sup>46</sup> Nouwen, "Boisen and the Case Method," 13.

<sup>47</sup> Richard C. Cabot, Adventures on the Borderlands of Ethics (New York: Harper, 1926), 1.

potentialities to grow as human beings.<sup>48</sup> Supervision also aimed to bring students to terms with their own feelings and to recognize what was going on in their relationships with peers and patients.<sup>49</sup> As he taught, it was his purpose to make himself vulnerable to others by allowing his students to see him fail while attempting to help a patient solve difficult personal problems.<sup>50</sup> His approach was widely accepted in the U.S. He did not regret or feel insulted when his students criticized him, because he believed that healthy criticism produced self-awareness. In later development of CPE, Cabot's approach to teaching became the model of supervision. His willingness to engage interpersonally with his students on a basis of equality made Cabot's model of supervision possible and effective.

Cabot's greatest contribution to clinical training for theological students was his "Differential Diagnosis." Differential diagnosis is a case method, which will help theological students to be more confident and effective, when they are faced with actual situations of human suffering. The emphasis of Cabot, and accordingly of Boisen, was diagnosis. The main question was: "How can I

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<sup>48</sup> Ricard C. Cabot and Russell L. Dicks, The Art of Ministering to the Sick (New York: Macmillan, 1936), 99-100.

<sup>49</sup> Bruder, 126-127.

<sup>50</sup> Powell, CPE: Fifty Years, 7.



go beyond the presenting symptoms and find the actual cause?"--diagnostic thinking.<sup>51</sup> Cabot observed that

cases generally come to us from an angle, and with one system, often a misleading one, in the foreground. From this point of view, we must reason and inquire our way back into the deeper processes and more obscure causes which guide our therapeutic endeavors.<sup>52</sup>

As an intern chaplain at Prairie View, Inc. from September 1987 through May 1988, the author found that working with patients was the most exciting part of the CPE experience. When new patients came, the chaplain's role was to have an initial pastoral interview in written form. Many times this initial diagnosis of a patient had to be revised after the second or third meeting with the patient. The Differential Diagnosis process was a reminder that diagnosis is never absolute. It is a process--a process towards an understanding beyond symptoms.

Cabot's clinical training for theological students was also motivated by his understanding of human nature and society. As a Unitarian, he was optimistic about human nature. For him, the minister's task is clear, namely, to help patients come to the awareness of their human potential for growth.<sup>53</sup> To achieve this task, the minister must have

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<sup>51</sup> Nouwen, "Boisen and the Case Method", 16.

<sup>52</sup> Powell, CPE: Fifty Years, 7.

<sup>53</sup> Cabot and Dicks, 99.

a deep understanding about human beings. He criticized the traditional theological education which had been neglecting this dimension. Cabot was convinced that there was another way of learning theology and it began, as its point of departure, with people instead of God, especially human beings in crisis.<sup>54</sup> "Clinical theology" is a theology that not only assists patients to meet God in their suffering, but enables them to face their sufferings.<sup>55</sup>

Cabot did not like pretense. He hated, for example, for pastors to pretend that they were medical doctors.<sup>56</sup> He encouraged ministers and theological educators to stand on their own authority/discipline and use it with the same sense of worth as other disciplines or sciences. He said further, clinical theology is also a means

to deepen theology and revive intimacy with Jesus Christ. It is a theology that gives a new face to the life of Christian church, so that it will win back the community's respect for the clergy. The emphasis of Cabot's program was general hospital based work. Cabot was uneasy whenever he saw the minister's task limited to preaching alone. In the modern world, he believed a minister must do the humble services of the home because individual service brings Christianity home to men's hearts. Consistent with his method of teaching, he also wanted to see a minister allowing his congregation to see him fight against despair and temptation, see him suffer and sometimes fail. But because he has given his best and made a good fight, the congregation will

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<sup>54</sup> Thornton, 48.

<sup>55</sup> Ibid., 48-49.

<sup>56</sup> Cabot and Dicks, 50.

respect him and esteem his ministry--he will be listened to in the pulpit as well as in his daily ministry.<sup>57</sup>

Clinical theology is professional-empirical-humanistic in character. It is professional because theological education in the most scientific era must be thoroughly professional so that it can produce ministers and church leaders who are capable of performing their pastoral work with integrity like other professionals. The goal of his clinical training for ministers was "competence in pastoral work."<sup>58</sup> It is empirical because clinical theology is developed through firsthand encounters with the sick. It is a theology which does not come out of textbooks, but through experience with sensitive listening to people with problems. It is humanistic because Cabot started his theology with the human being. His optimism about human nature, about growth and about the "wisdom of the body" reveals that his approach in clinical theology is humanistic.<sup>59</sup>

Cabot's case-method of teaching at the beginning of his career and while working with theological students was oriented to "patients on paper" but he provided significant and meaningful encounters for the student with two other

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<sup>57</sup> Richard C. Cabot, "Clinical Training on the Earhart Foundation," The Institution Bulletin: Andover Theological School (October 1935): 6-7.

<sup>58</sup> Thornton, 49.

<sup>59</sup> Ibid., 48.

forms of living human documents: the student's peers, and his/her clinical instructors, which, in later development of CPE, became one of the standards for Basic CPE.<sup>60</sup>

#### Anton T. Boisen

Anton T. Boisen, who is now known as the real father of CPE, was born on October 29, 1876 in a highly educated family, both from his father's and especially from his mother's sides.<sup>61</sup> Boisen himself had a quite interesting mixture in his education--French literature, forestry, theology (scientific theology) and psychology of religion as interpreted by William James.<sup>62</sup>

In the opening sentence of Boisen's autobiography, he begins by saying, "so far as I can discover, my family record is relatively free from abnormalities."<sup>63</sup> During his thirty-seven years of adult life (1899-1935) however, he developed several psychotic episodes which were called dementia-praecox or schizophrenia, catatonic type.<sup>64</sup>

He experienced these psychotic episodes at least five times, and some episodes needed hospitalization for a long period of time. But Boisen asserted that all five psychotic

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<sup>60</sup> Powell, CPE: Fifty Years, 6.

<sup>61</sup> Anton T. Boisen, Out of the Depths: An Autobiographical Study of Mental Disorder and Religious Experience (New York: Harper & Bros., 1960), 15-20.

<sup>62</sup> Boisen, Exploration, 89-90.

<sup>63</sup> Boisen, Out of the Depths, 15.

<sup>64</sup> Boisen, Exploration, 28, 40, 157.

episodes had been for him, "problem-solving experiences." By that he meant that following those five psychotic episodes, five major decisions in his life were made.<sup>65</sup>

Boisen's call to ministry was rather complex and delusional. But, for him, it clearly became a call to commitment.<sup>66</sup> He went to Union Theological Seminary in New York in 1908, when he was thirty-two. His special interest was psychology of religion as interpreted by William James.<sup>67</sup> He took all the courses George Albert Coe, Jamesian psychologist, offered, which he found very helpful. However, he disagreed with Coe on several important issues.<sup>68</sup> First, although Boisen himself was an evangelical liberal, he was very critical of liberals because they rejected the traditional theology of sin and salvation.<sup>69</sup> He believed that "the chief cause of the decline of the church's influence, as measured by church attendance, varied inversely with the degree of liberalization of popular religious opinion."<sup>70</sup> Second, Boisen criticized Coe for failing to explore the pathological dimension and for

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<sup>65</sup> Boisen, Out of the Depths, 202.

<sup>66</sup> Ibid., 56.

<sup>67</sup> Ibid., 60.

<sup>68</sup> Ibid., 62.

<sup>69</sup> Cauthen, 29. His definition of "Evangelical Liberalism" is appropriate for Boisen's stance.

<sup>70</sup> Boisen, Out of the Depths, 67-68.

failing to consider mental illness as within the responsibility of psychology of religion.<sup>71</sup> However, Boisen agreed with James "that sickness of soul might have religious significance" and the problems could be attacked through scientific methods.<sup>72</sup>

On the evening of October 11, 1920, Boisen's role in life was changed at forty-four years of age. He experienced a delusional episode, in which he felt that he had broken an opening in the wall which separated religion and medicine.<sup>73</sup> Even though these thoughts were delusional, they were significant in terms of Boisen's later career.<sup>74</sup>

The mental hospital where Boisen was a patient failed to be an effective hospital because it refused to consider the religious dimension of psychosis.<sup>75</sup> In a letter to his mother dated February 1, 1921, he described the hospital as, "a place of weeping and gnashing of teeth and hopeless prison."<sup>76</sup>

After this experience, Boisen became obsessive about

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<sup>71</sup> Boisen, Exploration, 93-94.

<sup>72</sup> Anton T. Boisen, "The Present Status of William James' Psychology of Religion," Journal of Pastoral Care 7: 3 (Fall 1953): 157.

<sup>73</sup> Boisen, Out of the Depths, 91.

<sup>74</sup> Robert C. Powell, "Empirical Theology," Chicago Theological Seminary Register 67, no. 1 (Winter 1977): 4.

<sup>75</sup> Boisen, Out of the Depths, 110-11.

<sup>76</sup> Ibid., 113-14.

its meaning. He came to the conclusion that the boundary between valid religious experience and the abnormal was not clearly visible. The exercise of differentiating between valid religious experience and a mental problem was not determined by the presence or absence of the abnormal, but rather the directions of the change which may be taking place. Boisen was convinced that valid religious experiences were unifying.<sup>77</sup> However, only through its fruits can one decide whether it is a valid religious experience or a mental disorder.

After seeing that the church had neglected mental health needs, and psychologists, sociologists and psychiatrists had been ignoring the religious experiences of their patients, Boisen finally decided to devote himself to the research of this area. His original intention in clinical training was not to train theological students to become better ministers of religion, but rather to have "colleagues in research."<sup>78</sup> Boisen's program was intended to be a seminary program, because he wanted to develop theology based on empirical experience and the actual experience of human beings facing the problems of life. Later, his theology was known as empirical theology.

For developing empirical theology, Boisen found that a mental hospital was a better place to start and the inmates

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<sup>77</sup> Ibid., 135.

<sup>78</sup> Thornton, 58.

were the best textbooks.<sup>79</sup> His research started with problems of life as his raw material of experience and avoided ready-made formulations from books.<sup>80</sup> Empirical theology built on the foundation of human experience was the fulcrum for action. Boisen believed it was about time that theology made use of the methods of cooperative inquiry as developed by the scientific worker. He recognized that theologians have done a good job in the field of biblical criticism and of church history, but leave the dimension of religious experience untouched.<sup>81</sup> For him, there was no contradiction between religious belief and science, and it was easy for him to embrace science without losing his religious conservatism.<sup>82</sup> Boisen welcomed the influence of both liberalism and conservatism which he received from his father and grandfather.<sup>83</sup>

In CPE, students do not learn what to think theologically, but rather how to think theologically. CPE does not teach theology but rather allowed it to unfold and develop. Empirical theology does not impart content, but rather revealed it. Truth is found in and through the living human documents--experience of life. It is a

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<sup>79</sup> Ibid.

<sup>80</sup> Boisen, Exploration, 185.

<sup>81</sup> Boisen, Religion in Crisis, 189-90.

<sup>82</sup> Sanborn, p. 24.

<sup>83</sup> Boisen, Out of the Depths, 39.



growing, evolving and developing experience. Empirical theology never stagnates; it develops as life develops. It is a theology which developed side by side with human existence, especially human existence in crisis. When dealing with human crises, pastoral decisions have to be made but the appeal to theology alone is not enough. Instead one needs cooperative inquiry with other social science disciplines.

Cabot's influence on Boisen's later works in clinical training is significant. Especially his case method influenced Boisen in two aspects: First, case method was a medical model of treatment. Cabot was a doctor and so his concern was diagnosis and treatment. Although very fruitful, many times the medical case study gave very little room for spiritual dimension of life. Second, Boisen used the case study method, because of its orientation toward scientific method. And his main concern was with the empirical approach to the study of religious experience.<sup>84</sup>

Cabot not only influenced Boisen with his case method approach, but he also gave Boisen the first chance to apply his theory in a new setting, namely, a mental hospital. Cabot was keenly interested in Boisen's story and supported Boisen's work with the mentally ill people. However, like many other people of his time, Cabot did not accept the

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<sup>84</sup> Nouwen, "Boisen and the Case Method," 18-19.

psychogenic interpretation of mental disorder.<sup>85</sup> He believed that mental disorder was always of chemical origin.

He was also skeptical that a religious worker could do anything beyond giving comfort and consolation.<sup>86</sup> Boisen's use of case method was different from Cabot's. As he worked, his main interest was to discover the forces involved in the spiritual life and laws by which they operate. For him, insight was more important than techniques and skill.<sup>87</sup>

Based on his own experiences as his main guideline, Boisen came to the conclusion that certain types of mental disorder and certain types of religious experience are alike--attempts at reorganization.<sup>88</sup> Boisen identified himself as belonging to the dementia praecox, catatonic type, which he saw as similar to the religious conversion experience.<sup>89</sup>

This then leads to Boisen's understanding of conversion associated with what he called mystical experience. By conversion he meant, a certain type of conversion, namely, a

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<sup>85</sup> Boisen, Out of the Depths, 144.

<sup>86</sup> Stokes, 49.

<sup>87</sup> Powell, CPE: Fifty Years, 10-11.

<sup>88</sup> Robert C. Powell, Anton T. Boisen (1876-1965): Breaking An Opening in the Wall Between Religion and Medicine (New York: Assoc. of Mental Health Clergy, 1976), 11.

<sup>89</sup> Boisen, Exploration, 158.

dramatic, cataclysmic, sudden change of character which leads to spiritual awakening.<sup>90</sup> He defined mysticism as experiencing fellowship with the super personal and he believed that mysticism was not an experience of possession which led to ecstasy but rather it was an experience of transformation of personality.<sup>91</sup>

On this assumption he then built his further research on the relationship between religious experience and mental disturbance. The problem of understanding Boisen's concept of mystical experience among the mentally ill is critical in distinguishing between those which are mystical and those which are pathological. Even though in many cases the results of his research were destructive, he still wanted to take the risk of continuing his research in the area, because he was convinced that mental disturbance itself has a constructive purpose--he wanted to get better.<sup>92</sup> Ministers of religion should consider seriously such cases.

As a supervisor, Boisen was not open for suggestions and criticism from his student. He was more of a teacher than a supervisor. The case study method developed by Cabot, which was intended to promote a relationship between supervisor and students based on equality, was not a part of the

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<sup>90</sup> Ibid., 307.

<sup>91</sup> Boisen, Religion in Crisis, 112.

<sup>92</sup> Boisen, Exploration, 81.

experience with Boisen and his students.<sup>93</sup> He was uncomfortable with the view that good teaching must be student-centered, never content-centered, and the teacher himself/herself an umpire rather than an explorer and guide. He did not want a teacher to be passive, because he has to lead; he has a theory to establish or disprove.<sup>94</sup>

For Boisen, the case study was the central tool in his clinical training of theological students. He allowed his students to have ward observations, meet with patients, and have interviews. This case study method has to be done through firsthand encounter with living human documents, especially with those who were struggling with the reality of life.<sup>95</sup>

Boisen started his first clinical training for theological students in the summer of 1925. He admitted that clinical training would not be possible if it had not been for Cabot's encouragement and support.<sup>96</sup> As time went by his CPE was the first CPE which emphasized its work with mentally ill people, rather than with those physically ill. Boisen's program was the first program of CPE which took religion and its relation to mental illness seriously.

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<sup>93</sup> Nouwen, "Boisen and Case Method," 28-29.

<sup>94</sup> Boisen, Out of the Depths, 186-87.

<sup>95</sup> Boisen, Exploration, 253.

<sup>96</sup> Boisen, Out of the Depths, 152.

This interrelationship is the reason why he was always uneasy with the new development and new attitude of people towards religion. While Keller and Cabot placed more emphasis on skills and technique in ministry, Boisen emphasized, as pastor, service and true understanding, because he believed that without true understanding the spiritual realm of life will not be ministered to effectively.<sup>97</sup>

Boisen was troubled by the development of science which had dethroned theology--the queen of sciences. It had gone so far that in the modern era the educated and the scientists would say that, it is impossible for a person to be religious and at the same time scientific. For Boisen, the relationship between religion and science is thoroughly compatible. He believed that theology still deserves a place among the sciences. There is no reason to take one and to discard the other. Empirical theology was his attempt to prove that theology still deserve a place among sciences, because it can be developed by way of scientific inquiry. On the other hand, this is also a reminder for the church that in the modern society, the church should not be apprehensive about embracing the contributions of secular sciences in its ministry, if the church wants to be effective.

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<sup>97</sup> Boisen, Exploration, 252.

In an effort to gain support for clinical training in mental hospitals, Boisen admitted belonging to liberal groups. However, he defended himself by saying that he did not try to introduce anything new into the theological curriculum. Rather he tried to propose a new approach for theological education and at the same time maintain the traditional conservative understanding of sin and salvation.<sup>98</sup> He made use of the methods of science to inquire into the level of religious experience.

Boisen was convinced that the church still needed the traditional conservative message of salvation. He recognized what the conservative churches would supply in response to the sick of soul. They would offer the traditional pastoral care, namely, the method of advising without proper diagnosis--a counsel based on common sense. The liberals, on the other hand, were losing their identity because they were too dependent on modern behavioral sciences in their ministry and they failed to utilize theology which was distinctively their own.<sup>99</sup> Therefore, the liberal churches have difficulty ministering to those whose problem is to take religion seriously, because they would see spiritual problems of their congregations/patients in terms of psychological and

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<sup>98</sup> Boisen, Out of the Depths, 187.

<sup>99</sup> Ibid., 151.

behavioral sciences alone rather than theological.<sup>100</sup>

Boisen, who belonged to the evangelical liberal group believed that the truth of conservative Christianity should be maintained while at the same time being willing to embrace the contributions of modern sciences.<sup>101</sup>

In the context of mental hospitals, Boisen's concept of sin and salvation was influenced considerably by Walter Rauschenbusch's Theology for the Social Gospel. The work of Rauschenbusch had broken the traditional individualistic theology to a sociologically relevant theology.<sup>102</sup> As human nature is fundamentally social, sin must be seen in relation to social process. Theology should be the science of redemption and provide scientific methods for the eradication of sin.<sup>103</sup>

In the context of mental illness, Boisen defined sin as "a tendency or an action which is out of harmony with the fellowship ...."<sup>104</sup> With this definition of sin, "both individual and social was an experience of entering into the fellowship which has the capacity for universality."<sup>105</sup> To be cut off from this fellowship will bring about tragic

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<sup>100</sup> Boisen, Religion in Crisis, 205.

<sup>101</sup> Cauthen, 29.

<sup>102</sup> Sanborn, p. 45.

<sup>103</sup> Rauschenbusch, 57.

<sup>104</sup> Boisen, Exploration, 307.

<sup>105</sup> Ibid., 293.

individual isolation, death and destruction.<sup>106</sup> Such salvation was an attempt to reestablish a right relationship with the supreme.<sup>107</sup> Moreover, it was assumed that such a salvation was open to anyone, however imperfect they were. Persons are accepted as long as they affirm "a living relationship with the fellowship which is united by its common loyalty to Jesus Christ and its common struggle for the better personal and social life."<sup>108</sup>

Because Boisen himself experienced mental disturbances, he believed that for mentally ill people salvation is not a matter of moral behavior. Paul's doctrine of justification by faith is most fitting. Salvation was the experience of fellowship with the supreme and fellow human beings.

Working with the mentally ill, one will encounter many surprises. For example, when one does not expect them to fully understand some biblical portion, they surprisingly enough are able to elaborate the meaning of the portion just like "normal" people. Cabot was very skeptical about ministers of religion working with the mentally ill, but the author's experience confirms that both the physically ill and the mentally ill deserve equal attention from pastoral care. Behind all their misbehavior, mistaken notions of worth, distorted relationships, strange attitudes, faulty

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<sup>106</sup> Ibid.

<sup>107</sup> Boisen, Religion in Crisis, 208.

<sup>108</sup> Boisen, Exploration, 294.



language, there still lies the essence of God's highest creation--human beings, with whom God communicates the message of salvation through Jesus Christ, the Son of Man.<sup>109</sup>

The development of CPE in the United States has been passing through different stages of growth and recognition. It is not the intention of this project to discuss the stages of separation, unification and other problems related to the development of CPE in the later years. However, since this project aims to provide a program proposal for CPE in Java, the Standards for Basic CPE, 1987 will be quoted as a guideline of this study.

The Standards of CPE which were first formulated in 1953 were adopted by the National Conference on Clinical Pastoral Training in October 13, 1953 and have undergone several changes.<sup>110</sup> Boisen who lived long enough to see the struggles and development of CPE wrote in 1960, "It has gone forward under its own power, developing a philosophy which differs not a little from mine. For this I can be thankful, so long as it concerns itself with the living human documents of persons in trouble."<sup>111</sup> The following represents the 1987 Standards for Basic CPE.

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<sup>109</sup> Mesach Krisetya, CPE Quarterly Evaluation, December 1987-February 1988, prepared as partial fulfillment for advanced CPE training at Prairie View Inc., Newton, Kansas.

<sup>110</sup> Thornton, 239.

<sup>111</sup> Boisen, Out of the Depths, 195-196.

Basic CPE provides clinical education for clergy, theological students, members of religious orders, and lay persons. Basic CPE facilitates pastoral formation and ministry development by focusing on the supervised practice of ministry and the student-supervisor contract for learning.

Standards for Basic CPE<sup>112</sup>

1. Participation of students in ministry to persons. Each student has responsibility to find a time where he/she can have firsthand encounter with "living human documents" (patients) either in general hospital or mental hospital setting.

2. Observation and reporting of the practice of ministry. The result of meeting with patients and other experiences during the week, will be reported in the form of verbatim and weekly reflection, which tells about not only what happened with the patients, but of what happened with oneself during the interaction with patients and peers.

3. Individual and group supervision by a certified supervisor of the practice of ministry. Once a week student meets individually with his/her supervisor for one hour, and student also receives group supervision when he/she meets with his/her supervisor and peers in a group.

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<sup>112</sup> Adapted from The Standards of the Association for Clinical Pastoral Education 1987 (Decatur, Ga.: Assoc. for Clinical Pastoral Ed., 1987), 6-7.

4. Participation of Basic student(s) or Basic and Advanced students in a peer group which is large enough to enable the student to experience a variety of relationships and small enough to provide time for each student to enter into a creative interpersonal process for learning.

During CPE training, a student has a chance to develop his/her ability to relate to each other. His/her competency in human relations is tested. This interpersonal relationship is not just on the level of being good to each other, but it is at the deepest level of relationship. As Boisen has said, the cause of mental problems is actually due to the problem of relationship--the meaning of group life.

5. A contract for learning developed between the student and supervisor. Each student has to develop his/her own goals and what he/she wants to learn from the program and consult with his/her supervisor.

6. A curriculum which enables students to meet the objectives of Basic CPE, utilizes the unique resources of the CPE center or cluster, and takes into account the students' interests. During the program students have access to the different treatment modalities within the CPE center or cluster, i.e., group therapy, substance abuse therapy, psychodrama, individual counseling, worship, Bible study group, etc.

7. Presentation of theoretical material which enables students to understand the particular needs of persons to

whom they minister and the variety of ways of helping those persons. This should include material from a variety of sources such as theology, the behavioral sciences, and pastoral care.

Times for didactic sessions were also included, where students have the opportunity to learn some theoretical aspects of ministry.

8. Seminars which assist students in integrating theological understanding and knowledge of behavioral sciences into personal and pastoral functioning. Once a week, students, peers and a supervisor have the opportunity to sit together and have a seminar on theological and pastoral issues and how they relate to behavioral sciences.

9. Involvement of resource persons from other disciplines. Students have the opportunity to learn from other than pastoral and theological resources. They may be able to learn from psychiatrists, social workers, mental health workers, counselors and other therapists.

After training students are expected to achieve the objectives of Basic CPE. The goal of Basic CPE is the development of personal and pastoral identity and growth of professional competence as a minister. Specific objectives of Basic CPE are:<sup>113</sup>

1. To become aware of oneself as a minister and of the ways one's ministry affects persons.

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<sup>113</sup> Ibid., 8.

2. To understand and utilize the clinical methods of learning.

3. To learn to utilize the support, confirmation and clarification of the peer group for the integration of personal attributes and pastoral functioning.

4. To utilize individual and group supervision for personal and professional growth and for developing the capacity to evaluate one's ministry.

5. To understand the theological issues arising from experience and enhance the interface between theology and the behavioral sciences in understanding the human condition.

6. To become aware of how one's attitudes, values, and assumptions affect one's ministry.

7. To become aware of the pastoral role in interdisciplinary relationships.

#### Summary and Interpretations

Based on the foregoing discussion on religio-cultural milieu, the initial formation of CPE and the fathers of CPE, several cultural and theological assumptions can be summarized in the following manner.

The complex development of denominationalism, economic, social, intellectual, industrial, urban expansion, scientific, technological discoveries and waves of immigrants threatened the traditional, conservative values and religion in the late nineteenth century America. People were disturbed by the increasing frequency of immorality,

illness and mental disorder. Consequently, the conservative evangelicals responded to the problem through calling for repentance and conversion in revivalism, whereas the liberal groups responded by utilizing secular skills and techniques in their therapeutic intervention. While the conservatives held tenaciously to their traditional beliefs and adamantly rejected the modern therapeutic culture, the liberal groups believed that the work of the church must constantly adjust to the new developments within the society.

As science gained its momentum, the liberals believed that pastoral decisions should be based on reason and science alone, so that the mystical and superstitious aspects of Christianity could be driven away. Since they firmly believed in progress, social reform and development, they understood God as immanent, i.e., God was present everywhere in nature and in human condition.<sup>114</sup> God could be identified through immediate service and action to one's fellow human being in suffering (Matt. 25:34-46). For liberals salvation was a here and now experience and they rejected the view of a future salvation. The three fathers of CPE belong to this context.

Robert Bellah et al. were right when they wrote "individualism lies at the core of American culture."<sup>115</sup> Since the European discovery of North America, the desire to

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<sup>114</sup> Stokes, 10.

<sup>115</sup> Bellah et al., Habits of the Heart, 142.

get freedom of religion, among the European settlers who fled to America and among the immigrants who discovered the West was in itself an expression of individualism. Each individual in this vast, new and free land had been trained to think, judge and make decisions for themselves.

Individualism stresses more on activity or "doing" than "being."<sup>116</sup> Cabot, for example, in his understanding of functional illness, believed in work-cures rather than rest-cures.<sup>117</sup> Doing was the method for achieving a better life. Keller also believed that the best way to learn is by doing.<sup>118</sup> Boisen, on the other hand, who was fond of mystical aspects of religion, recognized the importance of reflection and self-reflection in the process of clinical training.

In the individualistic society, achievement and competition are seen as motivationally healthy. "The worth of a person is measured by objective, visible social achievement, rather than familial status, caste, rank or birth place."<sup>119</sup> Personal achievements are more important than anything else.

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<sup>116</sup> Sue, 81.

<sup>117</sup> Thornton, 51-52.

<sup>118</sup> Ibid., 42.

<sup>119</sup> David Augsburger, Pastoral Counseling Across Cultures (Philadelphia: Westminster, 1986), 100.

Furthermore, an individualistic society values equality and informality in relating to others.<sup>120</sup> Interpersonal relations are usually horizontal, assuming individuals are equals. Whenever there are relationships between two persons of different hierarchical levels, "there is an implicit tendency to establish an atmosphere of equality."<sup>121</sup> With some exception, generally, the relationships between students and supervisor or teacher are that of an equal and informal.

In the individualistic society, the group is not a social unit but an aggregate of individual units, which means that individual identity, autonomy, privatism and asserting one's own rights are still highly respected.<sup>122</sup> Consequently, decision making and responsibility done by the individual are most likely.<sup>123</sup>

The development of CPE in the U.S. was more of a socio-cultural movement than a theological one. It was a reaction against the traditional theological educational system and its objectives. Text and textbook are not the only place where students can learn theology.

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<sup>120</sup> Ibid., 81.

<sup>121</sup> Edward C. Stewart, American Cultural Patterns: A Cross-Cultural Perspective (Yarmouth, Me.: Intercultural Press, 1972), 50.

<sup>122</sup> Augsburger, 100.

<sup>123</sup> Sue, 82.



Living human documents abound for this purpose. However, CPE was also a theological movement. The split between rural faith (the conservatives) and urban faith (the liberals) made some contributions to the development of CPE. The conservatives, who strongly held the traditional theology of sin and salvation, were unable to tolerate the uprising of secular culture, i.e., sciences and social revolution. By default they gave the religion and health movement into the hands of the liberals who believed that science can help to solve the problem of human suffering and also provide them with salvation here and now.

In their attempt to return ministers back to the original task, the three CPE fathers began their clinical programs. Keller, who was a physician, intended to train theological students to become "social engineers," with little theological supervision. Keller's program had the intention of integrating the social sciences with spiritual experiences. Cabot, who was also a physician, introduced to the program "clinical theology," a theology that brought ministers to the bedside. Both Keller and Cabot placed their emphases on skills and techniques in promoting their clinical trainings. Cabot's "clinical theology" was a technique to relate to patients theologically--diagnostic theology--how to relate theology in human settings.

The term "clinical theology" was also used by a British psychiatrist, the late Dr. Frank Lake. However, he described "clinical theology" as being other than a

diagnostic exercise. "It is an interpersonal encounter of infinite complexity in which God the Holy Spirit is using one 'dead' man...to communicate with another 'dead' man...."<sup>124</sup> Lake did not emphasize techniques or skills but one's awareness of the presence of the Holy Spirit, awareness of how God was using the counselor as a whole person for trialogue.

Boisen's empirical theology was an attempt to defend theology as still deserving a place among sciences. Combined with his understanding of mystical aspects of religious experience, his empirical theology became complex. The question arises as to how far the methods of science can be applied to religious truth and mystical experience as well as to other fields of human experience. Boisen believed that religious experience is private and personal. Especially in mystical experience, the emotions are deeply involved and cooperative inquiry is not easily possible. However, the critical need is an attitude of humility which is willing to put religious insight to the test. He admitted that the mystic is likely to be conservative in his theology. But for him, religion and the sciences are thoroughly compatible.<sup>125</sup>

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<sup>124</sup> Frank Lake, Clinical Theology: A Theological and Psychological Basis to Clinical Pastoral Care, abridged by Martin H. Yeomans (New York: Crossroad, 1987), 68.

<sup>125</sup> Boisen, Religion in Crisis, 201-02.

Boisen, who was a pastor, emphasized service, understanding and insight rather than technique and skills of counseling.

CPE is a supervised experience in ministry with a firsthand encounter with living human documents.

## CHAPTER 3

## P2KP in Java: Theological and Cultural Considerations

Religio-Cultural Milieu

In what context was P2KP carried out? The project officers must admit that when they began the program, culture and context were taken for granted. The program was not really sensitive to the context it was in. This study is an attempt to review the program and be more careful and sensitive to the context.

As a culture, the indigenous religion, Javanese mysticism is still present together with the universal religions.

Publically and officially the universal religions have replaced the indigenous one, but the indigenous elements of it are constantly alive in a disguised form. The indigenous elements are also smuggling in the official religions, especially in Islam, moving along, learning from them, but also lending them some of its religious terms. Many Javanese who become Moslems or Christians are not really aware that the religions they are a part of are different from the indigenous one.<sup>1</sup>

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<sup>1</sup> Rahmat Subagya, Agama Asli Indonesia [The indigenous religion of Indonesia] (Jakarta: Diterbitkan Atas Gotong Royong Sinar Harapan dan Yayasan Cipta Loka Caraka, 1981), 31-32.

However, when an opportunity is opened for them to evaluate their spirituality without being overshadowed by universal religions, they will immediately find their own indigenous spiritual identity.

One way to understand people's world-views is through understanding their belief system/religion and cultural behavior. Because the fact shows that religion, belief system, cultural background and world-views are interrelated; they cannot be separated or isolated from one another.<sup>2</sup> World-view is like a seed planted in a particular place on a certain soil and climate. The seed will grow along with the particular characteristics of the place, and congruence with the concrete reality of the place. Moreover, world-views are composed of people's attitudes, values, concepts and all life experiences.<sup>3</sup>

Javanese world-views can be known as they are reflected in their indigenous belief system--mysticism. The Javanese world-views can be distinguished into three interrelated attitudes, namely, distance, concentration and representation.<sup>4</sup>

Human beings should take distance towards their surrounding world, both material and spiritual. The purpose

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<sup>2</sup> Michael Kearney, World View (Novato, Ca: Chandler & Sharp, 1984), 41.

<sup>3</sup> Sue, 73.

<sup>4</sup> De Jong, 1-31.

for achieving distance is to get in touch with one's own true self--the experience of being one with God, Gusti. Taking an attitude of distance involves Rila, Narima, and Sabar.

Rila is a readiness to surrender all one's possessions, abilities and rewards with gladness without complaint. Rila is also a willingness to sacrifice or to renounce everything that is perishable and subjected to change.<sup>5</sup> Like many other mysticism groups, the modern Javanese mysticism still affirms the concept of seeking unity in the midst of diversity. The Javanese believe that the whole universe is one unit; which means that all things are interdependent, and that all things come from and return to the one, who created them, that is God--everything is in the hand of God.<sup>6</sup> Things can be divided and distinguished, but that is not the true reality, because the state of divisions is only temporary. Finally, people will seek the intrinsic unity, because each one is part of the unity. Unfortunately, human beings have destroyed the unity and this leads them to become more individualistic.

Distance is also seen in the attitude of narima. Narima or resignation is rather a balance of the soul, but it is not the picture of someone who is passive and does not

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<sup>5</sup> Harun Hadiwijono, "Man in the Present Javanese Mysticism" (D. Th. diss., Vrije Universiteit te Amsterdam, 1967), p. 222.

<sup>6</sup> Darmaputera, p. 212.

like to work; it is an acceptance of what happens in life with satisfaction and gratitude.<sup>7</sup> The core attention of narima is the mind, to be more precise rasa, which means feeling-meaning. Javanese people place a greater emphasis on spirituality, religion and philosophy. That is why, they are able to accept the external material causes of disaster as they are, because human being cannot do much about them. However, progress and improvement are achieved first of all through one's attitude; as to how well they accept and understand the unavoidable fate. Happiness is not determined by material wealth, but it springs up from the real self.

In "peak experience," as Maslow described, the world is seen as it is--it is accepted. Evil (disaster, injustice, poverty, etc.) is no longer seen as enemy. It is there; human beings must face it. Further he wrote: "Evil itself is accepted and understood and seen in its proper place in the whole, as belonging there, as unavoidable, as necessary, and, therefore, as proper."<sup>8</sup> Development is not first of all to change the evil, but rather to find out the appropriate mental attitude to face it. As Geertz has said:

The main aim in life is not to minimize the negative ones, and maximize the positives...because it is impossible to maximize

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<sup>7</sup> Hadiwijono, p. 222.

<sup>8</sup> Abraham Maslow, Religions, Values, and Peak Experiences (Columbus: Ohio State Univ. Press, 1964), 63.

one without maximizing the other. Instead, the aim is to minimize the passions altogether so far as possible, to mute them in order to perceive 'feeling' which lies behind them. The aim is peace in the heart.<sup>9</sup>

Each person always has periods of happiness and periods of unhappiness. The aim is to see that the harmonious universe is preserved. Besides totalistic, the Javanese world view is also "dualistic." There are two forces or more which are always in tension and conflict with one another. Even though tension and conflict are accepted, the balance of the whole should be maintained, so that the whole order will not be disturbed. The aim is to have a stable world based on conflict.<sup>10</sup> In order to keep life in balance and to avoid the repression, one tries to mute one's emotions entirely, and to put oneself beyond both happiness and unhappiness.<sup>11</sup>

This world view seems to be influential to personal and community conduct in solving their differences. In the process of decision-making, the Javanese usually adopt the non-threatening method to equilibrium, namely the "neither-nor" position.<sup>12</sup>

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<sup>9</sup> Clifford Geertz, The Religion of Java (Glencoe, Ill.: Free Press, 1960), 310.

<sup>10</sup> Darmaputera, p. 214.

<sup>11</sup> Geertz, Religion of Java, 310.

<sup>12</sup> Darmaputera, p. 415.



Sabar, patience or endurance, is the third step to achieve distance. It is the ability to accept all kinds of trials and facts of life without complaint. In other words, patient means broadmindedness, humbleness and not trying to push oneself to the front, which consequently, would enable one to embrace all kinds, of differences, and contradictions, no matter how big they are--an absolute tolerance.<sup>13</sup> This means that those who have sabar attitudes usually do not distinguish between friend and enemy or one religion over another. Because of this attitude, the Javanese are able to live at peace with their neighbors who have a different culture, religion and belief. In his attempt to integrate religious experiences and social science, i.e., psychology, Maslow explained "peak experience" as "non-comparing or non-evaluating or non-judging cognition."<sup>14</sup> Geertz also contends that at the experience of rasa or ultimate existence, all people are one and the same and there is no individuality, for rasa, (feeling-meaning), aku (I), and Gusti (God) are eternal objects, the same in all people.<sup>15</sup>

This world-view cannot be depicted more clearly than through the practice of slametan.

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<sup>13</sup> Hadiwijono, p. 227.

<sup>14</sup> Abraham Maslow, Toward a Psychology of Being, 2nd. ed. (New York: Van Nostrand, 1968), 75.

<sup>15</sup> Geertz, Religion of Java, 311.

Slametan is Javanese version of what perhaps represents the common religious rites in the world; it symbolizes the mystical and social unity of those who participate in the ritual. Friends, neighbors, colleagues, family members, local spirits, ancestor spirits, and gods, all sit around the table and because of that they are bound together as a particular social group who have the responsibility to help each other and to work together.<sup>16</sup>

Even though slametan is basically a religious activity, it has social and cultural consequences. As Van Akkeren observes, slametan is a symbol of solidarity.<sup>17</sup>

The sense of solidarity as the outcome of slametan, consequently leads to the spirit of gotong royong, or helping each other and working together. The essence of religious performance, which is demonstrated in the form of slametan is to achieve a state of peace, balance, prosperity and salvation--a state of equilibrium of all elements which are in that particular receptacle. In slametan everyone is treated the same, and each one is aware of the fact that he/she is part of the group.

In the slametan religious, social, economic, and political differences do not matter. 'Everyone is treated the same.' What is more important than one's religious belief, or social status, or economic class, or political ideology, is the reality that all live within one community, that each of them is part of the totality....

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<sup>16</sup> Ibid., 13.

<sup>17</sup> Philip van Akkeren, Sri and Christ: A Study of the Indigenous Church in East Java (London: Lutherworth, 1970), 25.

Differences are allowed and tolerated as long as they do not disturb the harmony of the whole. At the same time, the harmony of the whole will swallow up the identity of the individuals.<sup>18</sup>

This condition can be achieved only when people who participate in the slametan have the awareness that the sense of community must surpass the individual differences.<sup>19</sup>

Since people vary in their ability to carry out the spiritual disciplines, it is possible to rank individuals according to their spiritual abilities and other achievements. There is a vertical division among the Javanese. However, this vertical division is not hierarchical, but understood in terms of halus (refined, soft) and kasar (coarse, rough) relationships. A halus person is basically a person who is sensitive to God and has achieved his/her true self, a person who is wise, able to control oneself and morally, spiritually mature. The kasar person is the opposite of a halus one. The vertical division between guru and murid (teacher and pupil), older person and younger one, king and servant, father and son, are in terms of halus-kasar relationships. A guru is more halus than a murid, and an older person is more halus than the younger one.

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<sup>18</sup> Darmaputera, p. 224-25.

<sup>19</sup> Ibid.

In order to enhance distance, one must concentrate one's inner life so that the material concern can be superseded by a spiritual one. Concentration, meditation, or introspection is the most important approach of the Javanese to solving a problem. The aim of concentration is to find the true self. It is manifested in two ways: Tapa or asceticism is the way and pamudaran or inner freedom is the outcome of concentration. Tapa is an abstinence of food, drink, sleep and sex. Through tapa one's physical power can be weakened, and one becomes more aware of one's relative and limited existence. The practice of true tapa must be practiced in the midst of the present society but in secret. Javanese mysticism believes that the perfection of life is not an eschatological matter alone, but it can be accomplished in the now.<sup>20</sup>

The basic teaching of tapa is similar to Jesus' teaching of fasting. A good tapa/fasting should be done in secret without disturbing one's daily life activities (Matt. 6:1; 16-18 RSV). If it is done in that manner, tapa will bring about pamudaran. This is the experience of inner freedom, where the material world is no longer able to control nor induce him/her. Pamudaran is also called the experience of detachment.<sup>21</sup>

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<sup>20</sup> De Jong, 23.

<sup>21</sup> Ibid., 25.

In the experience of pamudaran the person involved feels the unity with God; this is the pure basic feeling-meaning rasa, which is at once the individual's true self.

Commenting on detachment, Maslow wrote:

This is a little like talking about god-like perception, superhuman perception. The peak experience seems to lift us to greater than normal heights so that we can see and perceive in a higher than usual way, we become larger, stronger, bigger, taller people and tend to perceive accordingly.<sup>22</sup>

The result of pamudaran the experience of being one with God, is to perform or demonstrate the characteristics of God--ngiribi sifate Allah.<sup>23</sup> The characteristic of God is peace, so the person who is in unity with God must show that he/she is the agent of peace. God is love; so also the person who has achieved unity with God. The immediate task of human beings is to restore the innate beauty of God's creation--the world. This can be done, if everyone at one's assigned place carries out one's assigned duty. This duty should be performed for the good of society. In the communal society, the need of society always surpass the individual's.

Representation is an attempt to achieve harmony in the

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<sup>22</sup> Maslow, Religions, Values, 61-62.

<sup>23</sup> The Greek word aionios in the New Testament which is translated as "eternal life" can also be translated as "possessing God's characteristics."

community--to restore unity. The religious concepts of distance, concentration and representation are the three core concepts of Javanese mysticism which influence the Javanese's attitude to life.

### Initial Development of P2KP

#### Background

Universitas Kristen Satya Wacana or Satya Wacana (Truthful to the Word) Christian University is a private Christian University founded in 1956. The university has five thousand students and is sponsored by sixteen Christian conferences or synods from all over Indonesia. The university is located in Salatiga, Central Java. It has seven faculties, namely economics, electrical engineering, education, law, agriculture, biology and theology.

The Faculty of Theology usually has a relatively small student body compared to the other faculties. It has two hundred to two hundred fifty students at the most.

Students who apply at faculty of theology were high school graduates. In its Stratum I program, the Faculty of Theology has two majors, namely Church and Society and Pastoral Counseling. In order to graduate, students are required to earn 155-160 credit hours, which are distributed into ten semesters. Usually students are able to finish their studies within five to six years. Upon completion of their work, graduates have either gone into the pastorate or into teaching religion in high school.

In the fourth year, students are sent out for a six-month internship. The first four months each student will be assigned to a parish and work under the local pastor's supervision, whereas the second two months students will work in social institutions, i.e., general hospital, prison, orphanage, old people's home, urban ministry, community development program, etc. In parishes, the local pastors are expected to be supervisors, whereas in social institutions, the directors are supervisors. However, in practice, this did not materialize.

After their internships, they are expected to go back to the campus, where they are required to write a full report of their experiences both in parishes and in Christian institutions. Their reports are read, then the students are given feedback in a larger meeting. One important dimension which is lacking in the internship program is individual supervision. The problem of those two majors in the faculty of theology as seen professionally is still confined in theoretical, academic, cognitive baggage.

After completing the degree of master of theology in Pastoral Counseling from the United Theological College in Bangalore, India in 1981 and completing Clinical training at Christian Counseling Centre in Vellore, India, the author returned home to Indonesia with a strong desire to promote a clinical program in the field of Pastoral Counseling as an integral part of theological curriculum. This idea attracted a Dutch-American chaplain, Aart M. Van Beek, who

has been fraternal worker with Bethesda Christian Hospital in the Sultan City of Yogyakarta near Salatiga in Central Java. After discussing the idea at length, he finally decided to move to Salatiga and joined the Faculty of Theology, with the understanding that he would still be chaplain consultant of the hospital in Yogyakarta. Aart M. van Beek was a student of David Switzer and Howard Clinebell and has his CPE training from Phoenix and Hawaii.<sup>24</sup> He also studied theology in Vrije Universiteit in Amsterdam, Holland.

With three other staff members of the University Counseling Center, project officers for CPE were formed. They were Lobby Loekmono, the director who is a graduate of the University; Aryatmi, the former and first director of the Counseling Center; and Jennifer Toisuta, a social worker who is the wife of the president of the University. The role of the project officer was to search the possibility of having a Clinical Pastoral Care program which would integrate the knowledge of theology, psychology, sociology and counseling.

The cultural backgrounds of the project officers were quite diverse: Lobby Loekmono and the author are Chinese-Indonesian, Aart M. Van Beek is Dutch-American married to

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<sup>24</sup> Aart M. van Beek, "Pastoral Counseling Challenges in the Javanese Hospital: A Cross-Cultural Perspective," Journal of Pastoral Psychology 36, no. 2 (Winter 1987): 113.



a Vietnamese-American; Jennifer Toisuta is Australian-Indonesian, whereas only Aryatmi is Javanese-Indonesian and trained in counseling in New York. It was not surprising, when the project officers met, no single member of the project officers even mentioned or raised a question pertaining to the local cultural implication of the forthcoming program. Local culture was merely assumed. Most discussions were academic, technique, and program-oriented. The issues pertaining to the form of the program were as follows: What to offer? Who teaches what? And how to run the program? Preoccupied with the academic requirements of a modern Western educational system, the project officers were forced to spend most of their time adjusting the program's curriculum with the university standard. Inevitably, the program was strong in the academic and cognitive content, but less effective in form. Because the source of modern techniques of counseling came from the U.S., the project officers unanimously accepted The Skilled Helper as the textbook for the program. This was done particularly because Egan's approach is eclectic in nature.

The name of the program was finally agreed upon, i.e., Program Pendidikan Konseling Pastoral or Pastoral Counseling Education program. Two of the project officers who have had clinical experiences in pastoral counseling in another setting preferred to name the program, Clinical Pastoral Training program, but the other three members preferred the

word "clinical" should be dropped, because they did not feel that it was an appropriate term. In their minds, the term "clinical" seemed to be associated with hospital, medical clinic, or with sick people, whereas pastoral counseling can also be done apart from those who are sick or hospitalized. Even though this difference of opinion has been explained, that "clinical pastoral training is a process of learning far more than a place in which the learning is carried out,"<sup>25</sup> they still did not accept it. So the term was dropped from the name of the program. The term pendidikan (education) received a more favorable response than the term latihan (training), because the program is conducted in a university context. The term "care" was replaced by "counseling" because the latter, even though it was a new term was more commonly known in the society.

CPE has no historical root in Indonesia. This experimental endeavor was the first and the only program of its kind until P2KP was organized. Initiated on a university campus, the curriculum of the CPE program had to be coordinated with the national standard curriculum. Each new course or subject offered must provide class credit.

The form of the course will be integrated so that lectures, seminars, and field education will be interrelated and reinforce each other. Theory and practice will be discussed and tried out and then applied in the field work

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<sup>25</sup> Bruder, 125.

under the guidance of a supervisor. To expedite the process, the structure of the program is divided into two areas of learning. The first area is theoretical and the second is clinical or practical learnings. The theoretical learning was done in the University's counseling center, whereas the clinical learning was done in a variety of places, i.e., the local prison, orphanage, nursing home and hospitals in Yogyakarta, Semarang, Parakan, Surakarta (the closest from Salatiga is 50 km.). The problem of distance was perhaps why the students felt that they had less supervision.

Finally, the project officers came up with a proposal which described the general idea of the program. The aim of the program was: "To train those who wish to develop skills in pastoral counseling as an adjunct to their work in the church or society."<sup>26</sup>

The goals of the program as formulated are listed below. It is hoped that after completing the course, the participants:

1. Will be better able to assist individuals and groups with their problems.
2. Will be able to co-operate with others in efforts to create an environment which enables individuals and groups to develop properly.

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<sup>26</sup> P2KP Proposal, 1985.

3. Will possess communication skills in both listening and responding.

4. Will be better able to understand the counselee's problem and to help him/her plan and implement ways of overcoming it.

5. Will be able to make conscious and creative his/her own life experience in helping others.

6. Will have a knowledge of community resources which can be used in approaching those problems which need special services and will understand the limitations of his/her own ability.

7. Will be able to use spiritual resources (prayer, Bible readings, and the church fellowship) in appropriate and effective ways to help those being counselled.

And the curriculum was as follows:

1. Human development--from birth to old age will be seen wholistically (physical, psychological, social and spiritual development).

2. Basic Counseling Skills

a. Basic Concepts (empathy, respect, listening, confronting, sharing),

b. Crisis Counseling--facing stress, serious illness, death and bereavement, suicide, etc.

c. Preventive counseling--adolescence and youth, drug-dependency, pre-marital counseling, family problems, preparation for old age.

3. Community Development--characteristics of a community, formal and informal leadership, motivating people for change, team work, developing local potency, conflict resolution, giving and receiving feedback, joint evaluation).

4. Students case presentations I and II.

5. The Role of Religious Values in Counseling--effective use of spiritual resources (prayer, the Bible and church fellowship), the meaning of suffering, feelings of guilt and anxiety, the meaning of forgiveness, ethical problems such as euthanasia and abortion.

6. Psychological disturbance--understanding of mental health and symptoms of mental illness, ways of working with psychiatric personnel.

7. Seminar--Planning a Counseling program (Total theoretical hours = 210).

8. Field work--210 hours.<sup>27</sup>

Reading from the aim of the program stated in the final proposal, it is clear that the forthcoming program has an intent to train motivated people to be skillful pastoral counselors, so that they may work in the church and society. The proposal was quite explicit with regard to the role of Christian religion. However, when the project officers realized that the forthcoming program is a university program, and that a university program may not be partial to

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<sup>27</sup> Ibid.

a student's religious background, the committee reformulated the aim of the program. The wording in the official brochure reads: "participants will possess insight and basic skill in counseling to help others."<sup>28</sup> The words "pastoral" and "church" were deleted from the proposal for this reason.

Since the program is also open to those who do not have any theological training, the knowledge of psychology, sociology, techniques of counseling and other social sciences have more to discuss than the knowledge of theology. It seems as if the social science requirements pushed theology to the side, making it a mere "custodian" of the program. This symptom was clearly seen in the formulation of the objectives of the program in the official brochure of 1987.

It stated that after completing the P2KP course, the participants:

1. Will be able to understand the basic theory of counseling;
2. Will be able to learn the relevant contributions of psychology, sociology, theology, anthropology and group dynamics in counseling;
3. Will possess insight for analyzing counseling situations;
4. Will be able to use the basic skill in counseling;

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<sup>28</sup> P2KP Official Brochure, 1987.

5. Will have the skill to analyze counseling situations;

6. Will be able to integrate insights and skills from the experience of helping other people.<sup>29</sup>

The above objectives of the program show vividly that the skills in analyzing and the techniques of counseling in counseling situations are more explicit than the role of theology in the ministry of helping. As stated in the P2KP final proposal of 1985, the last objective mentioned explicitly that the participants "will be able to use spiritual resources, i.e., prayer, bible-readings and church fellowship in appropriate and effective ways to help those being counselled."<sup>30</sup> This objective is no longer in the official brochure for the same reason. Nonetheless, the course in using spiritual resources of the Christian tradition was still offered.

This phenomenon as it was also seen and experienced in India and the U.S. posed some theological questions as to the identity of CPE as a program. What is the role of theology in a CPE program? Do people need theology to run a CPE program? Knowing that numerous CPE clusters operate without any church or seminary supports or connection, does CPE necessarily need to be a Christian-based program? Does one have to be of a liberal orientation theologically in

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<sup>29</sup> Ibid.

<sup>30</sup> P2KP Final Proposal, 1985.

order to have a CPE program? It is not the intention of this thesis to answer these questions, but perhaps some of them may be clarified as the discussion proceeds.

Scanning the curriculum, one immediately notes that P2KP was geared more to formal academic training in techniques of counseling than to the awareness of cultural and theological implications. Pastoral care cannot be understood by studying only the techniques through classroom experiences. One has to study and hear the people who are involved in the process of pastoral care and their relationship with each other. Effective pastoral care never leaves cultural and theological contexts untouched. Furthermore, since pastoral care is operated by pastors and other church leaders, they must learn and know their faith commitment; in this context, Christianity. The Christian religion functions in and through the people involved in this ministry, in their relationship with each other.

### The Context

The context in which P2KP arose consisted of three factors:

1. Introduction to a new approach of theological education. In a university setting there has been a tendency to underestimate the value of clinical or practical learning as over against the academic, cognitive one as it is seen in the credit system. However, evidence confirms that mature students are likely to conclude that their



clinical learning experiences were as valuable as what comes to them from a book.

The two major fields of study within the faculty of theology, namely the church and society, and Pastoral Counseling, as they are seen professionally are still confined to the theoretical, academic, cognitive and classroom oriented. To introduce a new way to learn theology, the Pastoral Counseling department initiated P2KP. The program started in August 1985, when fifteen students gathered together in one of the rooms of the university's counseling center. The program was an attempt to provide students with an opportunity to develop their skills and abilities professionally through clinical learning experience.

2. The wholistic health introduced by World Council of Churches. In Indonesia the concept of "wholistic" was introduced and developed by the World Health Organization and later by the Christian Medical Commission of the World Council of Churches. Both organizations developed this concept in the context of wholistic health. According to these organizations, illness is a symptom which can be seen not only through the medical side. Particularly in the developing countries the problem of health has a very strong connection with the economic, social, political, military and religious situation.

A thirty-five year old man came to a pastor and said:  
"Pastor, why when I pray, I never feel closeness with God?"

The problem he shared with the pastor was a spiritual or religious problem. However, from a wholistic viewpoint, the pastor cannot stop at the problem of prayer or spirituality alone. In the developing country one can be sure that the problem that man faced at the surface had a strong connection with his other problems as well. After having a brief session with the man, the pastor has collected the following information:

The patient was a low income worker who lived in a very small, inexpensive house in a narrow alley of a slum area. He married and had five children ages 5-10. Almost everyday he and his wife had a fight, quarreling over his wife's dissatisfaction with his low income, and their crowded house with five children. The patient also expressed his fear and anxiety about his children's and family's future. These were the factors which prompted him to pray to God. However, every time he prayed, the scary-shadows of life always frightened him, therefore his prayer-concentration shattered. He was not able to feel closeness with God.

The above example shows that Christian ministry in the developing country needs to be wholistic in its approach, which means that human beings must be seen socially, psychologically, physically and spiritually whole. Consequently, in pastoral care and counseling one needs to be free enough to utilize other relevant contributions from the social sciences, i.e., psychology, sociology, theology and anthropology in order to be an effective pastoral

caregiver. A wholistic approach is one of the objectives of the program.<sup>31</sup>

3. The reaction against the traditional pastoral care. Another reason P2KP was organized was as a corrective to the reaction against the traditional pastoral care and counseling patterns in the church. In Indonesia many churches still feel that they are superior to the world; feeling that the church has all the answers of human sufferings and problems without utilizing the contributions of social sciences. The traditional method of counseling has been done by imparting biblical portions, prayers and advise-giving leaflets. It was without proper understanding of the problems involved, assuming that the church with its Christian theology had all the answers. The well-known bumper sticker, "Christ is the Answer," has been the motto for caring and counseling. A frequent scenario in the hospital on church settings in Java is: the traditional chaplains rushed in with answers before they really understand the questions or the problems.<sup>32</sup> Many times patients are seen as objects rather than human beings who have feelings and emotions. Consequently, the relationship between pastors and their parishioners or the chaplains with their patients is one of aloofness. The church still, using Niebuhr's terms, "uncompromisingly affirms the sole

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<sup>31</sup> P2KP Official Brochure, 1987.

<sup>32</sup> Bruder, 129.

authority of Christ over the Christian and resolutely rejects culture's claims to loyalty."<sup>33</sup>

There is no bad intention behind the chaplains' ministry. The chaplains/pastors are simply doing their job according to the tradition. In the giving of pastoral care, the role of the pastors is not challenged easily. The Javanese believe somehow that the pastor's or chaplain's prayers carry more influences than that of a lay person. Therefore, if a Christian is visited by the pastor he/she will feel "cheated" if the chaplain/pastor leaves before praying and/or quoting biblical passages.<sup>34</sup>

However, it would be better if those chaplains had some clinical training in modern pastoral care which would enable them to be more sensitive to their patients' feelings and emotions, their family members, social issues faced by patients.<sup>35</sup> More often, unable to give proper diagnosis, the chaplains simply give some monistic advice by saying that all sufferings and problems are in the hands of God, hoping that this advice would change the patients' attitudes toward sufferings and problems. Although since childhood a

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<sup>33</sup> H. Richard Niebuhr, Christ and Culture (New York: Harper & Row, 1951), 45.

<sup>34</sup> Aart M. van Beek, "Pastoral Counseling Challenges in the Javanese Hospital," 119.

<sup>35</sup> Aart M. van Beek, Paper presented in the "Seminar Layanan Psikologi, Sosial dan Pastoral" [Seminar on ministry of psychological, social and pastoral], Universitas Kristen Satya Wacana, Salatiga, Mei 22-24, 1984, 2.

Javanese has been taught to accept reality in life without expressing negative feeling, the fact shows that monistic advice many times did not bring the desired results.<sup>36</sup> Often ministers of religion/pastors, especially the conservative ones are not aware that in dealing with religious problems there has been a social impact. It is about time that the church be more aware of the social impact of its ministry, and also free enough (not necessarily liberal) to embrace and use the methods and findings of the social sciences, which will enable the church to do its religious mission more effectively. For the church to openly embrace and utilize social sciences may smack of liberalism. However, its faithfulness to its historic religious beliefs makes the church Evangelical--the Evangelical Liberal Movement.

While mysticism is still very much alive in the religiously pluralistic society, Christian ministers of Indonesia remain theologically conservative if they want to maintain their identity. This does not mean that the church cannot utilize the relevant contributions of social sciences. On the contrary, what the church in Java needs

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<sup>36</sup> Aryatmi Siswohardjono, "Konseling dengan Berbagai Suku Indonesia" [Counseling with various Indonesian ethnicity], Konseling Pastoral: Sebuah Buku Pegangan bagi Para Penolong di Indonesia [Pastoral counseling: A handbook for helpers in Indonesia], ed. Aart M. van Beek (Semarang: Penerbit Satya Wacana), 120.

urgently is a healthy understanding of the role of social sciences in relation to Christian faith.

### The Results

The project officers had no difficulty finding fifteen students to comprise CPE trainees. All private hospitals, orphanages, old people's home and even the local prison whose representatives were contacted about providing a place for students to serve and do clinical learning responded very positively. In general, the first program went well.

The program was designed with the understanding that most of the participants have no knowledge of modern basic counseling skills. Due to the lack of knowledge, the program devoted a great deal of time to lecturing, discussing and practicing in the field of basic skill in counseling. However, at the same time the project officers recognized that a wholistic approach to counseling, values the relevant contributions from other social sciences, i.e., psychology, sociology, theology, anthropology and group dynamics. The program has tried hard to adapt itself to the local culture. How to counsel with the Javanese people in terms of relating to understand their values and philosophy of life in the normal daily living has been discussed and recognized by the program. But one thing untouched was the secret rituals of the people, namely their practice of mysticism in the form of witchcraft, sorcery, etc. Most of the project officers did not feel competent to discuss the implications of such practices. Moreover, they did not

consider witchcraft, sorcery, and the like as proper material for pastoral care coverage.

Today, people are more inclined to interpret mystical phenomenon in terms of the pathological.<sup>37</sup> Because of that perception, people no longer believed that there is such a thing as supernatural intervention in the life of a person. In Java and elsewhere in Indonesia, "mystical phenomena" are still interpreted in terms of religious or theological experiences. Therefore, it is not unusual for a person who has some mystical experiences, or demon possession, to come to a pastor, or Dukun, or religious leaders, rather than to a psychiatrist or a doctor. In this case the role of religious leaders are preeminent.

The role of pastoral counselor is very important. The problem posed is how does one differentiate between what is pathological and what is religious? Socially, the difference between what is pathological and spiritual is not clearly defined. For ordinary people, they still overlap.

Another aspect of the program which needs to be mentioned is the problem of supervision. When students evaluated the program, they were unanimously in agreement about the lack of individual supervision. The project officers have been challenged to define the supervisor's role and how this function relates to the individual

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<sup>37</sup> See also, John Hick, Evil and the God of Love (San Francisco: Harper & Row, 1977), 209.

students. There was no consensus among the project officers regarding the style of supervision. In a society where communal, interdependent living is dominant, the promotion of self should be seen in their relations with others. Understanding and freedom must also be understood in connection with the larger group of which he/she is a member. Supervision in Java has to differ from the North American pattern. The role of supervisor in Java may be to direct the student in a certain direction and motivate him/her in such a way that brings him/her to self-awareness. Perhaps supervision in Java means a special kind of tutorial relationship in which a person with less experience presents his/her work for the scrutiny and critique of a person with more experience.<sup>38</sup> It is a guru-murid (teacher-pupil) relationship.

As early as July 1922, under the Dutch occupation, Soerjaningrat (later called Dewantara) established the taman siswa (pupil's garden) system of education. The Dutch government called this system of education wild school. There were five principles on which teaching was based in this system. They were: (1) freedom, (2) natural ability, (3) culture, (4) nationalism, and (5) humanism. The teacher had three functions Dewantara emphasized only the last role, namely, tut wuri handayani which means, at the back giving

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<sup>38</sup> Barry K. Estadt, "Toward Professional Integration," The Art of Clinical Supervision eds. Barry K. Estadt et al., (New York: Paulist, 1987), 7.



support or power. In effect, this means that the teacher guides the child unobtrusively from behind, rather than dragging him/her forward through the examinations--teachers act more as a guide and tutor and allow the child to go at his/her own pace.<sup>39</sup> The project officers were not aware of the fact that the Javanese culture had introduced a model of education which was similar to the CPE model in the U.S.

Some of the first students of P2KP were having some difficulty during the program. At least three out of the fifteen students had the impression that the program was designed to prepare the students to become better personal evangelists. Those who had this understanding usually had difficulty relating to patients, because they were theologically defensive, unable to tolerate those patients who did not have the same theological stance concerning sin and salvation. Their relationships with patients and peers were stern--a relationship of prejudice more than care. Behind the project officers' backs they accused them of not having any theology or of being theologically liberal. They were slow to learn the new method of counseling and pastoral care because they were not only theologically but also psychologically and emotionally defensive. This seems to suggest that students who want to learn more from clinical

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<sup>39</sup> Moerdowo, Reflections on Indonesian Arts and Culture, 2nd ed. (Surabaya: Publishing House, 1963), 308-9.

training need to be theologically flexible, and psychologically and emotionally open to new learning.

The second group in the program was concerned about the theology of ministry. All had learned from their first clinical training experience. They were willing to accommodate and utilize the relevant contributions of social sciences, but at the same time felt tension due to their theological orientation. Therefore, they formulated a Code of Ethics for the ministry of Pastoral Counseling. On the preamble it stated:

Truly God's love in Jesus Christ is provided for all human beings. Christians both as fellowship and individuals are called to be servant and channel of God's love and grace.<sup>40</sup>

As a church and as individuals they were motivated by the love of God to provide ministry to all human beings by adopting the servant type of ministry. In the religiously pluralistic society the church must be open and free enough to acknowledge the world as the field where God works to save human beings. Without this compassion the church may stay in its ivory tower and never accomplish its calling to serve the world.

The group also recognized the problem of the conservative/liberal dichotomy and suggested the solution

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<sup>40</sup> Aart M. van Beek, ed., Konseling Pastoral: Suatu Pengantar Bagi Para Penolong di Indonesia [Pastoral counseling: An introduction for helpers in Indonesia], Jilid I [Vol. 1] (Salatiga: Fakultas Theologia, 1987), 13.

rested in reconciling the two poles, by adding to the preamble the following:

Evangelism and pastoral care are inseparable tasks of the church. Because of that evangelism and pastoral care cannot be seen as merely an effort of evangelization and social support. But they must be understood as comprehensive and wholistic tasks which cover all aspects of human life."<sup>41</sup>

The problem is a perennial one. The conservatives believe that the most important mission of the church is evangelism, whereas the liberals believe it is pastoral ministry. T.W. Manson as quoted by Brister, was right when he said that "each congregation has a dual role to perform in the world--evangelistic and pastoral." Both are inseparable, "for they are two aspects of a single life."<sup>42</sup> Today, it is "not enough that man should hear the gospel of peace; they must see the gospel actually making peace."<sup>43</sup> In a culture where the concept of unity is dominant, the solution above is most likely--unity in diversity.

#### Summary and Interpretation

Based on the foregoing discussion on religio-cultural milieu and the initial formation of P2KP, several cultural and theological assumptions can be summarized and

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<sup>41</sup> Ibid.

<sup>42</sup> C.W. Brister, Pastoral Care in the Church (New York: Harper & Row, 1964), 87.

<sup>43</sup> Ibid.

interpreted in the following manner.

Javanese culture stresses "being" rather than "doing" in relation to activity. The orientation is towards passive, experiential and contemplative patterns which is in contrast to Western values.<sup>44</sup> Javanese believe that life is only temporary. Material wealth is not prized highly because when one dies material wealth is meaningless. That is why Javanese people place a greater emphasis on spirituality, religion and philosophy.<sup>45</sup> For Javanese existence is being.

In the ultimate existence (rasa), all people are one and the same; there is no individuality. This is the time when group solidarity and tolerance are realized. Differences are still tolerated as long as they do not disturb the peace of the group as a whole. Community needs always surpass the individual ones. However, since people vary in their ability to carry out the spiritual disciplines, it is possible to rank individuals according to their spiritual abilities and other achievements.

In a society where the culture stresses the ideas of group solidarity, communal consensus, neither-nor positions on differences, and halus-kasar relationship, the decision-making process is determined by the situation and the ethic

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<sup>44</sup> Stewart, 37.

<sup>45</sup> Aryatmi Siswohardjono, "Konseling Dengan Berbagai Suku Bangsa", Konseling Pastoral: Suatu Buku Pegangan, 120.

of fit (cocok).<sup>46</sup>

As far as possible human beings must get away from individual achievement and competition, because personal achievement and competition strengthen individuality and consequently disturb the harmony of the universe. Place of birth, family background, heritage, traditional status are more important than personal achievement. However, when one is ascribed to a certain status, he/she must behave like one and obey certain moral norms.

Javanese are monistic by character. The world is viewed as a totality in which all things are interdependent. It is not an object to be exploited or controlled, or developed. The world must be accepted as it is, because human beings cannot change it. Suffering is accepted without protest. Suffering, both physical and mental, is accepted as normal-- narima and sabar attitudes.

P2KP developed in the context of introducing a new method of learning theology through firsthand encounters with the living human document. P2KP has no root in Indonesia. It is an imported "seed" from North America. It was a "CPE seed" planted in a new soil--Java, which subsequently needs several adjustments with regard to culture and theology in order to be effective.

The development of P2KP in Java was more of an educational movement rather than cultural or theological.

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<sup>46</sup> Augsburger, 251.

The question of conservative and liberal groups was not an issue at all in the initial formation of P2KP. Discussions were devoted most of the time to the form, techniques, curriculum, strategy and personnels of the program.

The program's main purpose was to train motivated people to be skillful pastoral counselors, who will be able to integrate the relevant contributions of psychology, sociology, theology, anthropology and group dynamics in a counseling situation. It began as a reaction against the traditional pastoral care and counseling in the church and in hospitals. Traditionally, pastors and chaplains rushed in with advice and utilized religious resources, i.e., biblical passages, prayers, etc., before they really understood the problems. In a developing country, pastors or chaplains have to adapt the wholistic approach in pastoral care, which means that human problems must be seen as a whole--as they are related to social, psychological, physical and spiritual aspects of life.

The development of P2KP was also a theological movement, though as the initiator of the program, theology had a very minor place in the program as a whole. This consequently raised the question as to what is the role of theology in P2KP? The second group of students implied the need for a more adequate theological foundation in relation to the establishment of the P2KP, by formulating a Code of Ethics in the ministry of pastoral care. Both as churches and individuals, they must be ready to acknowledge the

contribution of social sciences and to accept the fact that "evangelistic and pastoral" are inseparable, "for they are two aspects in one mission."<sup>47</sup> In a society where mysticism is still pretty much alive, pastors/chaplains cannot but be theologically conservatives; and yet feel free enough to embrace the social sciences which support the effectiveness of the church's mission.

There are other dimensions of the program which need to be reviewed, among them is the role of supervisors. During the Dutch occupation, Dewantara developed the roles of a teacher, namely, Ing ngarsa asung tuladha which means in front (of students) he/she becomes example. Ing madya mangun karsa means in the midst (of students) he/she becomes facilitator and motivator. Tut wuri handayani means at the back (of students) he/she provides power and support. Perhaps the role of supervisors (CPE) in Indonesia is the combination of those three roles of a teacher. Although instruction for effective implementation of religious resources was offered in the program, practically there was no reflection as to the effectiveness of utilizing religious resources in the actual counseling situation. What was lacking in P2KP was the reflection on the student work and how it related to patients, oneself, peers, supervisors and environment. In a society where being is stressed,

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<sup>47</sup> Brister, 87.

reflection is more important than action. However, in the program that important aspect was missing.



## CHAPTER 4

### The Integration: Implications and Conclusion

In the foregoing two chapters the initial formation of CPE in the U.S.A. and P2KP in Java have been discussed and some cultural and theological aspects have been identified. In this chapter, the implications of the project are laid down and proposals are made regarding organized programs of P2KP in Java; also some concrete and specific proposals are made to help facilitate the effective operation of these envisaged programs. Before going to the proposed programs for an effective P2KP in Java, a brief description of the implications of the findings is given.

#### Implications of the Findings

##### Theological Foundation

Since most CPE clusters in the U.S. are not church-based programs, there is always the risk that CPE will lose touch with the original mission of the church--Marturia, Koinonia and Diakonia. Placing greater emphasis on Diakonia, it has lost touch with the other two. The danger is that CPE might become a new denomination among the other church denominations in the U.S. Convinced of the importance of clinical theology and empirical theology CPE unfortunately does not have any particular theology as the

foundation of its movement. Influenced by the language of behavioral science, the traditional theological concept of sin and salvation was interpreted in terms of modern social sciences rather than through the eye of faith. Emphasis was placed more and more on social services as interpreted by social sciences, with the result being that their ministry to and understanding of human suffering was no different in character from that of the agnostics. The conclusion can be drawn from these data that CPE program is not necessarily a Christian-based program.

On the other hand, P2KP began by introducing people to a new method of theological education, i.e., learning theology through firsthand encounters with living human documents. It was an educational movement--an attempt to integrate the relevant contributions of psychology, sociology, theology, anthropology and group dynamics into a ministry of helping. The program was also an attempt to introduce a new method of pastoral care and counseling as over against the traditional advice-giving. Like CPE in the U.S., P2KP's original intent was to train clergy, theological students, and lay persons, to be better equipped caregivers. Although the program was a university program, open to students irrespective of their religious background, in practice it was a Christian-based program with certain theological assumptions. However, the theological assumption was not explicit in P2KP's initial development, until the second group of P2KP participants raised questions

in the form of a Code of Ethics. Furthermore, the question raised by students who were theologically defensive, was also important. Does one have to be theologically liberal in order to benefit the most from this program?

The diversity of races, social conditions and religions in Indonesia makes it essential that Christians have a sense of identity that they know who they are. If P2KP is a church-based program, it must be theologically conservative. At the same time, it must be understood that the church is called to a non-traditional ministry and witness. The traditional witness is obsolete. There is no more adequate way for the church to express solidarity with Christ in today's Indonesia than to express a solidarity with people who struggle for healing, justice and freedom. The question for the Indonesian church is not only who Christ is, but where is the Christ? The church must change its style of ministry, and align itself with the poor, the sick, the oppressed and the marginalized (Matt. 25:35- 40).

These findings clearly underscore the need for some kind of theological foundation so that the P2KP program will not lose touch with the mission of the church. Furthermore, P2KP has the responsibility of providing a basic training program for the church, which will enable clergy and theological students to utilize the relevant contributions of social sciences, particularly theology, in their ministry of caring.

### Doing and Being

In a society where the culture stresses "being," the role of pastoral counselor or caregiver is extremely unique. "The pastoral counselors should work hard to become more expert in the field of spiritual growth,"<sup>1</sup> because, "spiritual growth is at the heart of all human growth."<sup>2</sup> There is an increasing awareness on the part of many in the secular disciplines of the value of religious resources. Carl Jung, for example, once said, "Among all my patients in the second half of life--that is to say, over thirty-five--there has not been one whose problem in the last resort was not that of finding a religious outlook on life."<sup>3</sup> In the context of pastoral care and counseling, especially in Java, it is absurd if the pastor does not utilize religious resources. This does not mean that spiritual factors are the only or the primary cause of mental or physical illness. However, in pastoral care, spiritual dimension should have its proper place in the helping process.<sup>4</sup>

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<sup>1</sup> Howard J. Clinebell, Basic Types of Pastoral Counseling: New Resources for Ministering to the Troubled (Nashville: Abingdon, 1966), 50.

<sup>2</sup> Howard J. Clinebell, Growth Counseling: Hope-Centered Methods of Actualizing Human Wholeness (Nashville: Abingdon, 1979), 37.

<sup>3</sup> Carl Jung, Modern Man in Search of A Soul (1939; reprint, New York: Hartcourt Brace, 1961), 264.

<sup>4</sup> David J. Hesselgrave, Counseling Cross-Culturally: An Introduction to Theory and Practice for Christians (Grand Rapids: Baker, 1984), 272.

The data seems to suggest that P2KP in Java should incorporate into its program training on how to implement religious resources in counseling situations, in appropriate and effective ways.

#### Action and Reflection

The difficult part in CPE training in the U.S. was to write weekly reflections, which provided a description of what happened within oneself during a particular week--how one relates to patients, peers, supervisor, resource persons from other disciplines, and the environment. Also, such reflections encouraged one to measure progress and to become more aware of one's own growing edges.

Theoretically, coming from a culture which stresses being over doing, the invitation to self-reflection is not supposed to be a problem. However, the reality showed that it was a problem. The reason P2KP and the CPE program in India did not include in its curriculum a writing of weekly reflections was likely due to the difficulty of doing so. It is difficult in a communal society, where affiliation is stressed, to share personal or individual achievement with somebody else without being accused of bragging. An individual's achievement is not important unless it contributes something good to the total group. In the communal society, people have to avoid competition, because competition strengthens individualism and individualism disturbs the balance or equilibrium.

It was hard to sit and write one's own achievement or growth during CPE training without being overshadowed by one's own culture. Achievement or growth is not something for sharing, but it is something to be proved in action or in life. It is not the responsibility of an individual to state one's own achievement or growth, but the responsibility of the group or the leader of the group who has seen it happen in a person's life, because the individual is weak without the leader or group support.<sup>5</sup> An individual is dependent upon one's group or leader in order to claim one's achievement or growth.

In Java an individual may be bashful and anxious about sharing his own achievement (growing edges) because once he/she has said it, he/she has the obligation to fulfill it in life. Persons must be able to behave like what he/she has claimed to be, otherwise people would brand him/her a big liar. Because it is inappropriate (orak pantes) and shameful (ngisin-isini), one has to avoid such presumption.<sup>6</sup>

However, self-reflection is very crucial to CPE training. It leads students to self-awareness, which in fact is the most important objective in a CPE program. Experience showed that even though it was not easy to write

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<sup>5</sup> Niels Mulder, "Mysticism and Daily Life in Contemporary Java" (Doctoral diss., Universiteit van Amsterdam, 1975), pp. 68-69.

<sup>6</sup> Darmaputera, p. 216.

weekly reflections, the result of such effort was the ability to identify one's personal and professional growth.

The implication of the data is that P2KP should include in its curriculum the activity of self-reflection adapted to the local culture and implemented so as to focus on the meaning of an individual in a communal society.

#### Equality and Hierarchy

Equality is the American's theme in social relationships with others. This phenomenon also appears to be true in the context of CPE training. Interpersonal relations between supervisor and students and students and peers are typically horizontal; it is a relationship on the basis of equality.<sup>7</sup> In a culture where there is a tendency to acknowledge social differences among persons, it is not easy to relate to one's supervisor on the basis of equality. Cabot's case-method demonstrates equality by making one self-vulnerable in front of students, whereas Boisen illustrates the guru-murid approach of supervision.

In Java, it is a duty to respect and honor those who are in power. Older and educated persons are respected for their wisdom and power. Fulfilling this duty is seen as a means to liberate oneself from further suffering. The approach most often used in counseling relationships with the Javanese is the guru-murid (teacher-pupil) system in which an advanced teacher instructs a less advanced pupil.

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<sup>7</sup> Stewart, 50.

In many cases, their relationships are formal and hierarchical. A counselor represents an authority, as does a supervisor.

The experience revealed that after knowing one's supervisor as a genuinely open and free person, the horizontal relationship also becomes comfortable and fruitful. Equal relationships between supervisor and students were helpful in leading students to come to self-awareness. Personal, pastoral and skill development of individual students were fostered easily and recognized through honest and open relationships.

However, in a culture which acknowledges social differences among persons, interpersonal relations with authority figures are not without a boundary. In Java, lack of structure and certain formality and initiative on the part of the supervisor will be perceived as weakness. The culture has established certain expectations for behaving. If one is chosen to be a supervisor, he/she must behave like one, in accordance with the cultural standard.

The findings seem to suggest that to be a supervisor in the Javanese context, one must reflect and incorporate the cultural context in order to be effective.

#### Interpersonal Relationships in a Group

One of the Standards for Basic CPE is "participation of student(s) in a peer group which will enable the student to experience a variety of relationships and a creative



interpersonal process for learning."<sup>8</sup> In CPE programs, a group is intended to encourage learning in interpersonal relations and it is marked by honest sharing of feeling resulting in a new cohesive quality.<sup>9</sup> For those who have failed in building up a good relationship in their family, a CPE group is a new place for nurturing. It is also a place for resocialization. It is a place where each individual student learns to recognize him/herself as members of the human race. He/she is unique, but in some ways he/she is like anybody else.

The characteristic of a group in a highly individualistic society is that a group is not a social unit but an aggregate of individual units where each individual member of the group still maintains autonomy, privatism and individual rights."<sup>10</sup> In the individualistic culture a group demonstrates acceptance, which means to allow people to be different, and unique.

Considering interpersonal relations, the Javanese maintain the attitude of tepa selira (sensitive to other people's feeling), because the idea of a group is to live in harmony and peace with one another (rukun), so that a group will be able to provide order (tata) and tranquility

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<sup>8</sup> See pages 44-45 on Standards for Basic CPE, no. 4.

<sup>9</sup> Bruder, 95.

<sup>10</sup> Augsburger, 100.

(tentrem).<sup>11</sup> In a group everyone may retain his/her identity as long as they do not disturb the harmony of the group as a whole.<sup>12</sup> Therefore, when a group meets, people avoid talking about differences. The identity of a group takes priority over the individual's needs. It represents collective solidarity, submission of individual rights to the harmonious interaction of the group.<sup>13</sup>

For the sake of maintaining harmonious interactions among members of a group in Java, the relationships are somewhat peripheral, because there is no honest sharing of feelings. No one dares to take the risk of hurting anybody's feelings in the group. Since the time of their childhood, Javanese have been taught to adopt the attitudes of rila, narima and sabar towards life. The result is that Javanese people will not express sadness or happiness publicly. As it is shown in the Javanese funeral, "The mood of the Javanese funeral is not one of hysterical bereavement, unrestrained sobbing .... Rather it is a calm, undemonstrative...tears are not approved of and certainly not encouraged...."<sup>14</sup>

Socially, it is inappropriate to cry or to grieve in public. It will cause shame or loss of face. The

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<sup>11</sup> Darmaputera, p. 272-73.

<sup>12</sup> Ibid.

<sup>13</sup> Augsburger, 100.

<sup>14</sup> Geertz, Interpretation of Cultures, 153.

implications of these data are that the role of a group leader and of individual members is extremely important. The group leader needs to provide an atmosphere in which freedom of expression, true understanding and acceptance are possible. The data seem to suggest the need for more frequent individual supervision, where guru-murid relations are more likely to nurture individual honesty than peer group relations.

These data also suggest the importance of maintaining privacy and confidentiality in the ministry of pastoral care and counseling in Java.

#### Proposed Program for the Effectiveness of P2KP in Java

Having summarized the implications of the findings suggestions will now be made which will promote the effectiveness of P2KP in Java.

#### Basic Training in Pastoral Care and Counseling

Not many ministers have formal training in counseling. During their seminary training a few of them may be introduced to pastoral care and counseling. However, it is only theoretical which means that they learn pastoral care and counseling from books. But skills cannot be learned out of books alone. Pastoral care and counseling are learned best under supervision by those experienced in the field and by direct experience with "living human documents." The minister, regardless of his/her training and regardless of whether he/she likes it or not, has to face the reality of caring and counseling his/her parishioners. Wayne Oates

commented on pastoral counseling saying, "His choice is not between counseling or not counseling, but between counseling in a disciplined and skilled way and counseling in an undisciplined and unskilled way."<sup>15</sup> That is why this program of Basic Training in Pastoral Care and Counseling for ministers and theological students is of such great importance. Basic training in pastoral care and counseling for ministers and theological students is intended to provide a supervised clinical experience. The program might be arranged as follows:

First of all, it must be a Christian program which is based on certain theological assumptions. The social sciences are not the enemy but rather the tools for the effectiveness of Christian ministry in Java.

Because most of the participants do not have the background of sociology, theology, psychology or counseling, a structured program of didactic sessions which cover those social sciences will be offered. The program's approach is wholistic, which views human beings as sociological, psychological, spiritual beings. Fifty percent of program time should be devoted to well-prepared teaching and training sessions. The other half of the program should be devoted to clinical experience.

The basic training in pastoral care and counseling is

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<sup>15</sup> Wayne E. Oates, ed., An Introduction to Pastoral Counseling (Nashville: Broadman, 1959), 6.

intended to provide supervised training for developing techniques and skills in pastoral care and counseling. At the same time it intends to train students so as to develop a true understanding of and service to human beings.

### Theology of Ministry

In order that the P2KP will not lose touch with the ministry of the church, it is only natural that this project attempt to find a theological foundation. The program cannot be detached from the ministry of the church, because P2KP is the extension of the church's ministry.

This means that Christian ministry and the church cannot be dichotomized, because they are one. Christian ministry is the action and the church is the context. To formulate a theology of ministry, one has to start with the church--to be more specific, the image of the church.

The life and work of the church is the continuation of Jesus' ministry. Thus, the ministry of the church can be defined in terms of Jesus' work--his teaching and his acts. To know the origin of Christian ministry, one needs to return to the intention and action of Jesus. The focus of Jesus' ministry is his life, death and resurrection. This sets women and men free and reconciles them to God and to one another. So, if the church is the continuation of the incarnation, the ministry of the church should be the incarnation of Jesus' ministry.

The uniqueness of Jesus' ministry is marked by his lowliness and humbleness--"one who serves" (Luke 22:27).

Many passages in the Bible show that the idea of a suffering servant is pivotal in Jesus' ministry. To save humanity, he humbled himself, taking the form of a servant and becoming obedient unto death, even death on the cross (Phil. 2:7,8).

The church needs to reconsider its method used in Christian ministry. In Indonesia, the image of the church as the suffering servant is the most appropriate for Christian ministry. When Jesus came to the world he was the man for others.<sup>16</sup> In like manner the church is the church only when it reaches out to others, to those in ordinary secular human life, not dominating, but helping and serving them.<sup>17</sup> In the suffering servant church, the church is not only for those who are in the church, but it is also for those who do not even have a faith. It must relate to people irrespective of their creed, social position or prestige.

The motivation for Christian ministry, especially in the image of the church as the suffering servant, is the love of God. God calls his people to care and at the same time to love those in the world. This love is no mere sentimental affection, but a positive force for justice and righteousness.

This new commandment by Christ becomes "good news" for

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<sup>16</sup> Dulles, 99.

<sup>17</sup> Dietrich Bonhoeffer, Letters and Papers from Prison, revised ed. (New York: Macmillan, 1967), 203-04.

the world, because the church cannot tolerate any longer seeing people, the creation of God, dying on the streets, without doing anything (Luke 10:33,34).

As a suffering servant, the church consists of people who are called to witness in obedience to the Great Commission (Matt. 28:19,20). The church as witnessing people must forever be looking outward rather than inward. In the context of religious pluralism, where the church is a minority, to preach good news is a risk the church should take in order to uphold its identity. In the first place, the church is responsible for the message of redemption-- Christ offers forgiveness of sin, invites people to repentance and delivers them from destruction. In Christ people find the source of hope and new life (2 Cor. 5:17).

However, Christian ministry is not simply bringing the people to conversion. It is not enough that people should hear the gospel proclaimed. They need also to experience the Gospel, which gives them peace, healing, reconciliation.

The reason for instituting P2KP is to provide a wholistic church ministry.

#### Effective Use of Religious Resources in Pastoral Care

In the context of pastoral care and counseling in Java, the use of religious resources is most essential. However, the use of religious resources should have a definite aim. For example, the use of Scriptural references should be specifically, related to a person's need.

The parable of the Sower in Mark 4:3-8 provides a description about the use of the Scripture to meet human needs. The parable implies the importance of the knowledge of the condition of the soil. Not every soil can grow the seed, but only the soil which has been plowed and prepared can grow seed and bear fruit. This means that the use of religious resources, particularly the reference to the Scripture, has to be preceded by true understanding of the problem. The knowledge of the person's background, culture, the need of the situation may help a pastoral counselor to use religious resources in an appropriate and effective way. Howard Clinebell commented: "Use religious words and resources only after one has some awareness of person's problems and their background, their feelings and attitudes regarding religion."<sup>18</sup> This emphasizes the importance of diagnosis.

The program will utilize the relevant contributions of social sciences to train students in analyzing human situations and in applying biblical experiences to ministry. It also provides an opportunity for the students to become familiar with useful biblical passages and use them in practice. If sensitive, the counselors will differentiate between pathological and spiritual experiences.

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<sup>18</sup> Howard J. Clinebell, Basic Types of Pastoral Care and Counseling: Resources for the Ministry of Healing and Growth, revised ed. (Nashville: Abingdon, 1984), 122.



Socially, what is pathological and spiritual are not clearly defined. For ordinary people they still overlap. However, in the university setting where most of the population's point of view has been influenced by Western educational systems and scientific investigations in almost all areas of life, one may assume there is a possibility that some of the populations would view spiritual phenomenon in terms of the pathological. They perhaps no longer believe that there is such a thing as "supernatural intervention" in the life of a human being. Like the rational materialist and existentialist, they also believe that there is no supernatural agency which can break into the autonomous physical world ruled by natural law.<sup>19</sup> The result is that they have a strong bias against spiritual healing. In the Western society the naturalist and the existentialist believe that the very existence of demon possession, for example, is socially dependent. However, this notion in recent years is no longer true. Interest in occultism, spiritism and satanic worship has resurfaced in Western society. These issues become crucial areas of pastoral care.

Generally speaking, the people in Java still believe in the existence of supernatural intervention in the life of a human being. The people are presented with the question of

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<sup>19</sup> Morton T. Kelsey, Psychology, Medicine and Christian Healing, revised ed. (San Francisco: Harper & Row, 1988), 7.

how to deal with it. How does one understand the phenomenon of supernatural?

The P2KP is designed to make the students aware of the reality and seriousness of demonic influence on Javanese people. At the same time the program provides training for the students to be more alert to social reality, which basically will enable them to understand and empathize with the need of the people.<sup>20</sup>

Identifying cases from the field, students will exercise their skill to differentiate between what is pathological and demon possession, while also recognizing the role of pastoral care in these encounters.

#### Weekly-Reflection

It has been recognized that self-reflection was not part of the exercise of P2KP due to cultural taboo. However, the experience of being in CPE training in the U.S. has proven that even though it was difficult to write about one's own achievement and growth, the exercise was very helpful. Reflecting builds one's courage to claim one's own uniqueness. The exercise enables one to be honest with one's own feelings, struggle and yet still feel accepted. Self-reflection helps one to know that it is all right to be different. The atmosphere of a caring group and the attitudes of its members are the determining factors, which

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<sup>20</sup> Gerard Egan, The Skilled Helper: A Model for Systematic Helping and Interpersonal Relating (Monterey, Ca.: Brooks/Cole, 1975), 30, 34.

makes one feel accepted and appreciated even though one is different. Self-reflection is not a goal but a means. It is a means of monitoring one's own development and growth in interpersonal relations. Reflection needs a further step--that is, action--a definite concrete action, which leads to more effective living. Self-reflection should be concrete and in written form to assist recall. It is a loss to forget one's own growth.

The program should start by explaining the importance of weekly-reflection on monitoring human growth. Since atmosphere and attitudes of members of a group seem to be quite determinant, the program might provide a criteria for participants. There should be a willingness among members to respect, to be honest, to be accepting.

1. Learning how to respect others seems to be a way to respect oneself. As the highest creation of God, human beings are good, valuable and unique. They deserve to be respected. The program should provide the students with the opportunity to learn to respect others, because to respect others is itself an expression of worth or value.<sup>21</sup> Respect provides an opportunity for individuals to develop a sense of worth for both the giver and receiver.

2. In Java persons are usually bashful about sharing their own achievement or growing edge. There is also the fear of rejection when people are different from each other.

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<sup>21</sup> Egan, 94.

Learning how to be honest and genuine with oneself and with others is a part of learning to become vulnerable. This will bring about an openness and genuineness in interpersonal relations which will allow a person to share the deepest of his/her problems or feelings.

3. Learning how to be accepting: Accepting oneself and others who are different may lead to greater trust.

#### Interpersonal Relationship in a Group

The emphasis on group relationship in CPE in the U.S. is that of honest sharing of feeling. In P2KP this emphasis is usually missing due to cultural taboo. However, research shows that in terms of interpersonal relationship, the cultural taboo was not the only determinant factor. It is also psychological. It deals with one's self-esteem.

For example, findings show that there are better chances of being appreciated with a spouse who has a high self-esteem level than with one of low self-esteem. So expression of appreciation is not merely a matter determined by one's cultural taboo, but it is also psychological, depending on one's level of self-esteem.<sup>22</sup>

To enhance honest sharing of feeling, a peer group can be divided into dyadic relations, where confidentiality and privacy may be maintained. Furthermore, a respectful supervisor may provide a guru-murid relation; accepting students as they are, and letting them know that they are

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<sup>22</sup> Krisetya, p. 90.

unique persons with potentiality. By creating such an atmosphere of relationship, hopefully the students will become more open and honest with themselves and others.

In P2KP a group must follow certain structures and rules. Together the group members need to come to a consensus on the guidelines that will serve them. The supervisor's role is extremely important in this initial meeting in defining the nature of the group in P2KP. For example, a group always maintains confidentiality. This is to protect individuals from being embarrassed by their life experiences. A group is built on trust, each individual dependent on others in the group; it is like the image of the "body of Christ." Each person recognizes his/her own uniqueness and role; however, each person recognizes also their mutual need of each other. The program encourages members to express appreciation and thereby to build-up each other's self-esteem. Each individual within the group has a chance to lead the group and to be evaluated in terms of one's feelings about being a leader.

#### P2KP Supervisor

The role of supervisors in clinical training is pivotal. In Java especially, a supervisor is seen as a teacher who has authority to decide the "fate" of the student. In clinical training, the role of supervisor should be different.

1. In one role the supervisor is Ing ngarsa asung tuladha, which means, in front (of his/her students a

supervisor) is an example. The supervisor is basically a teacher, "who by previous knowledge and experience facilitates the students' development as a counselor."<sup>23</sup> The supervisor teaches by example through doing and being a model to the students not only in technique, and skills (in pastoral care) but being an example in moral and ethical life. The supervisor has the necessary information and competence to assess what is going on in the lives of his/her students and their patients. In this role, the supervisor maintains the vertical guru-murid relationship.

2. In addition, the supervisor has the role of Ing madya mangun karsa. The supervisor is not only a teacher but he/she is also a peer. To the students a supervisor is friend, much like any other student. The supervisor has the opportunity to be in the midst of students in such a way that he/she becomes the facilitator, motivator and encourager, which gives the students the freedom to relate to the supervisor without being afraid or reluctant. In this role the supervisor models the way of being vulnerable as an ordinary human being.

3. The third role is Tut wuri handayani, which means guiding from behind. Students are not dominated by an examination syllabus, for here the basic teaching is among

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<sup>23</sup> John P. Millar, "Supervision, Pastoral," A Dictionary of Pastoral Care, ed. Alastair V. Campbell (New York: Crossroad, 1987), 273.

and means supervise with care.<sup>24</sup> Students have the freedom to develop at their own pace. The role of the supervisor is to empower and guide his/her students and make sure that they do not go astray. In conclusion, as stated in the introduction, the aim of this project has been twofold. Firstly, to identify theological and cultural aspects related to the initial development of CPE in the U.S.A. and P2KP in Java, and secondly, to formulate a proposal for a program of P2KP in Java.

This objective naturally requires a lot of library research and reflection on personal experience. So far, the twofold aim has been fulfilled.

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<sup>24</sup> Moerdowo, 309.

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